

Zion's Herald

WEDNESDAY, SEPTEMBER 6, 1899

A SONG OF THE HARVEST

"I will call for the corn," — Ezek. 36: 2).

*T*HERE is famine sore abroad in the land,
And the birds fly far for one golden grain,
All the grave-eyed cattle are growing gaunt,
And the children weep for the strange, new pain.

Hearst thou? A Voice on the parched air!
Neither voice of wind, nor of rain, nor sea;
'Tis no angel speaketh, nor seraph fair,
Not you it calleth, nor yet calleth me.

'Tis the voice of God to His waiting grain,
'Tis the voice of Him who awakes the dead:
"I bid ye grow, for the famine is sore,
My children are crying to Me for bread."

God calls for the corn, and the corn springs forth,
All gracious it grows in the sun and rain,
While bird and beast and the hungering child
Rejoice at the green and forget their pain.

Oh, little of faith! When famine is sore,
When strength wanes low in the heat of the day,
Hear the voice of God as He calls the corn,
And bear what the answering corn-seeds say:

"God calls and we grow -- we grow -- we grow,
We only waited for that great Word;
Until He call not a seed may sprout,
Not a germ lie still when His Voice is heard.
And we grow -- we grow -- through sun and shower,
Obey we must, though we all lay dead;
When God calls the corn the fields grow green,
And His children give thanks for daily bread."

Written for Zion's Herald by
Ada Melville Shaw

B. L. NOBLE

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SCHELL'S OFFICIAL CORRUPTION As Others See It

THE following fairly represent the letters that the editor is receiving every day concerning this painful matter:—

Rev. Dr. W. T. Perrin, of Boston, late president of the First General Conference District Epworth League, in a personal note says:—

"I heartily approve of your attitude in calling for the resignation of Secretary Schell upon the basis of the facts presented — but my heart aches."

Rev. Horace Lincoln Jacobs, pastor of the First Methodist Episcopal Church, Altoona, Pa., and Central Pennsylvania Conference correspondent of the *Christian Advocate*, says:—

"Your minute exposures of Secretary Schell's official wrong I have read with mingled feelings of approbation of your courageous course and timely service to the church and the young people, and of unspeakable horror at the evidences of ungodly greed, unlawful official contracting, and pitiable blindness to official and ministerial morals, establishing beyond dispute and endurance his incapacity and unfitness for his high office. Despite the action of the Board of Control, which can be possibly accounted for 'in view of all the facts which have come to our knowledge,' being doubtless *ex-parte* statements, the church and League must deliver themselves at once from every semblance of complicity with this official corruption by a universal insistence on the resignation of the Secretary. The Board of Control failing to act as the purity of the church and the welfare of the League necessitate, let all conventions and churches be closed to him and the Annual Conferences decline to hear him, while the members of the Board who afford him protection may revel in the ecclesiastical reprobation which their weakness and dishonorable extenuation deserve. One of the noted 'seven,' W. L. Woodcock, Esq., with whom I have had no word on this subject, is a member of First Church, which I serve."

Rev. G. W. Norris, presiding elder of Manchester District, New Hampshire Conference, writes:—

"Your exposure of the Schell corruption has furnished occasion for many of our people to express gratification that we have a Methodist editor who dares to honestly expose wrong though it appear in our own communion. One of our official members, a business man of some prominence in his community, says: 'I have for some time feared that the leaders in our church were chiefly solicitous for revenue. The conduct of this man Schell and the action of the majority of the Board of Control seem to corroborate that opinion.' If this man is allowed to go on, the church will not outgrow the disgrace in a generation. Indeed, if this action is symptomatic of the moral condition of the body, it is a question whether an organization so lacking in moral sense and fibre would be worth saving. Better 'leave the poor old stranded wreck and pull for the shore' somewhere."

Rev. W. Arter Wright, Pn. D., of Ontario, Cal., writes:—

"I would like to personally thank you for your exposure of the conduct of Secretary Schell. There seems to be a conspiracy of silence on the part of our 'official' papers which is ground for distrust and almost alarm. To think that these things have been going on for months, and not yet a whisper from the guardians of the church's interests, is in my judgment the reverse of careful conservation of our Methodism. For the official papers to promptly expose wrong on the part of any one identified with the nucleus of our great ecclesiastical machinery, which might be called the great officinary, would be a ground of confidence in the church at large that the unexposed are worthy of confidence. Thanks to ZION'S HERALD."

Rev. M. D. Carrel, of Alma, Michigan, president of the Lansing District Epworth League, writes:—

"Your courageous and apparently unanswerable arraignment of the General Secretary of the Epworth League ought to have the commendation of the whole church. For one I am utterly at a loss to understand the attitude of the Board of Control. I have looked in vain for some explanation from them, for some expression with reference to the matter in the columns of the *Advocate*. Is this great Epworth League movement of so little importance that its present and future must be imperiled to shield a man who has shown himself so utterly unworthy of confidence and support? Some of us have put too much into this movement to stand quietly by and witness such folly. If there is any position in the church which should be filled by a man above reproach, it is the position which Mr. Schell has tried to fill for several years. A man overtaken in such a fault — a fault not denied, but rather confessed — ought not to be retained in that position one hour longer than is actually required to put his resignation or deposition into effect. The young life of Methodism is of too great value to be trifled with in this manner."

Rev. H. Hewitt, of the Maine Conference, says:—

"Your exposure of the Western misdemeanor and the wretched attempt to condone it and rehabilitate the misdeed, deserves the warmest thanks of the entire denomination. But surely the official press will not give its sanction of silence to this disastrous stumbling of men in high official trust. If it does, and that silence truly represents the general sentiment of our people, then I do not hesitate to say we are hopelessly handicapped in the conflict and enterprise of the future, and doomed and damned as a denomination. When the moral cowardice of a great church like ours encourages through its representatives a confessed and self-condemned delinquent like Schell to call his gross betrayal of official trust 'a slight indiscretion of mine,' to use the words quoted by Prof. Bragdon, it shows a tremendous landslide of moral principle and an almost complete denudation of spiritual power. To us here in Maine, as the affair is eagerly discussed at camp-meetings and elsewhere, the whole action of the majority of the Board of Control is simply unintelligible. It is hoped it will turn out to

be equally so to pure-minded Methodists everywhere. In any case, no moral and spiritual advancement can be hoped for in our young people's organization under a leader so morally weak as to be unable to resist obvious temptation of the worst kind, or so intellectually incompetent as not to know the most elementary distinctions between right and wrong. Schell's confession and apology make him either a great knave or a great fool. In either case he is totally unfit for his place. The young people of our church are among the noblest of the world and are deserving of the best moral and intellectual leadership we can afford them. To keep this malodorous infamy under their noses a moment longer than is necessary for its removal, is to offer deliberate offence to their loftiest and most enlightened sensibilities and blindly to invite disruption and disaster."

It is now four weeks since ZION'S HERALD made its exposure of Schell's corruption, and in that time hundreds of letters have been received from every section of the country. The only protesting note is received from Rev. W. I. Haven, D. D., of the Board of Control, who says:—

"You say that you have had no letter protesting or differing from those printed. I wish this to be just such a brotherly, Christian word, saying that I do not agree with your putting of the case."

Epworth League Districts Speak

WHEREAS, an editorial in ZION'S HERALD of Aug. 9, 1899, makes charges which indicate, it trusts, that Rev. Edwin A. Schell, General Secretary of the Epworth League of the Methodist Episcopal Church, has been guilty of conduct which renders him utterly unfit for the position which he holds, therefore,

Resolved, That the Epworthians of Concord District, of the New Hampshire Conference, in convention assembled, this 16th day of August, 1899, request of the Cabinet of the New Hampshire Conference Epworth League that it insist upon a thorough re-hearing of the case of said Schell by the Board of Control of the Epworth League of the Methodist Episcopal Church, with the demand that if he be found guilty, as charged, he be immediately removed from his official position.

L. D. BRAGG,
O. S. BAKETEL,
WM. H. HUTCHIN.

We, a committee appointed at a meeting of Dover District Epworth League, held at Hedding Camp-ground, Aug. 23, 1899, approve this paper.

D. C. BABCOCK,
E. S. RILEY,
JOHN YOUNG.

We, the official representatives of a joint meeting of the Epworth League chapters of Manchester District, New Hampshire Conference, and Montpelier District, Vermont Conference, in session at Claremont Junction Union Camp-meeting, Aug. 26, 1899, hereby concur in the above resolution, which was also approved by the convention in session assembled.

WILLIAM RAMSDEN, W. R. DAVENPORT
WILLIAM LOYNE, F. H. HANDY,
EUGENE DEAN, J. C. ELLIS.

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CHARLES PARKHURST, Editor.

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PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Volunteers Re-enlisting

The Secretary of War is overwhelmed with applications for commissions in the new regiments. This was to be expected. It is much more gratifying to learn that the enlisted men, who have been discharged from the various State regiments, are not much behind in their readiness to serve the country. The 27th Volunteer Infantry, Col. Bell, is made up of fifty-seven per cent. of discharged soldiers who saw service in the late war with Spain. The generous and gracious words of praise with which President McKinley welcomed the 10th Pennsylvania on its return will not be lost. A President who thus recognizes the common soldiers, and appreciates their devoted service under circumstances of great difficulty, danger and discomfort, is not likely to waver for defenders in the field or at the polls.

English Comment on the Administration's Policy

President McKinley's speeches at Ocean Grove, N. J., and Pittsburg, Pa., have deservedly attracted wide attention. In the opinion of the leading English newspaper he has placed the policy of the Administration on a solid and unassailable basis. The editor goes on to say: "Once the decision to establish a civilized government in the Philippines is taken, it is not possible to recede from it. We feel that we would be doing wrong to the Americans if we doubted for a moment that they are capable of reaching a solution of the problem which they have to face in the Philippines. They come from a race in whom patience and persistence are bred. In the end we believe that the United States will have reason to be proud of its new possessions."

Governing Porto Rico

The Commission appointed to investigate the condition of Porto Rico, after six months of inquiry, has made its report. It has found that only about ten per cent. of the people of the island read and write and own property. Manifestly they are not ready for the full exercise of the elective franchise; but it is to be regretted that the Commission does not recommend some provision for

the election of minor officials so as to familiarize them with the principles of self government. The inhabitants are clamoring for some relief from the present unsettled condition of their affairs, and, as they have a right to expect this, the Commission suggests a ready-made code of laws which provides for a temporary government in which the civil and military authorities will work together until such time as Congress shall make the laws for this new island possession.

Diseases Less Fatal

The report of the Massachusetts State Board of Health shows that the past year has an exceptionally low death-rate. With an increase in the population estimated at 55,000, the number of deaths is less than the preceding year by 1,263. The number of deaths from diphtheria, measles, and scarlet fever decreased by about one-half, and the number of deaths from consumption decreased five per cent. The death-rate was reduced to about eighteen per thousand, although the average death-rate for the last fifty years is about nineteen. Improved sanitary conditions, stricter quarantine regulations, and a better understanding of the various diseases, are the three principal contributing causes to this condition of things.

Taking the Census in Cuba

As a preliminary step to the establishment of civil government in Cuba, President McKinley has issued a proclamation directing that a census be taken at once, and the officer charged with the superintendence of the work has opened a temporary office in Havana. The proclamation is dated August 17, but was not made public until the afternoon of the 30th. It recites that the disorganized condition of the island and the absence of any generally recognized authority have made it necessary for the United States to exercise military control until such time as an effective system of self-government is established. The proclamation is very brief, but its recognition of the fact that the government of Cuba is to be placed in the hands of the inhabitants of the island as soon as circumstances will justify such a step, is most timely. It is significant that many of the leading Autonomists are openly working for annexation.

Financial Condition of Cuba

The United States has been called upon to spend large sums of money in Cuba since we took temporary possession of that island. The sanitary improvements have cost \$1,712,014; there has been expended in erecting barracks and quar-

ters, \$443,563; on public works, harbors and forts, \$250,674; in charities and hospitals, \$293,881; in aid of the destitute, \$88,944; and other appropriations have been liberal. Notwithstanding these and other large expenses, the receipts from January 1, 1899, to June 30 exceeded the expenditures by \$1,480,022. These figures speak eloquently of the economy and intelligence with which the affairs of the island have been administered, and prove that Cuba only needs a good government to become one of the most prosperous countries in the world. The receipts for the month of July exceeded the expenditures by \$309,447.

Fractional Paper Currency

For several years there have been attempts to induce Congress to authorize the issue of fractional paper currency. Such a currency would certainly be a great convenience to that large class who make purchases by mail, and would extend the trade of many city merchants. The money order system is excellent, but it is limited, and the trouble of purchasing a money order is considerable. There does not seem to be any good reason why the Government should not issue silver certificates for fifty cents, or any convenient fraction of one dollar. Of course the bankers are opposed to the plan; it would lessen their business. The cost of printing is another objection, but during the war when we had fractional currency there was enough lost to pay all the expense of issuing. This loss, of course, falls on the people who use it, but if they are willing to bear the loss for the sake of the convenience afforded, there does not seem to be any good reason for not granting their request.

Rejuvenating Abandoned Farms

The Secretary of Agriculture is about to inaugurate a scientific investigation of the abandoned farms in New England. From the information he has received, he is convinced that the land has been exhausted by unsound farming, and that by restoring the phosphates, potash and nitrogenous matter they may be made productive again. Several scientists from the Department will be sent here to make a study of the conditions, and, later, the Secretary will himself make a personal inspection. He is doubtless correct in his diagnosis; but the fact that the restoration of these essential ingredients means a large outlay of money, is likely to stand in the way of reclaiming most of the abandoned farms. It has been hinted that if the 30,000 sheep which now crop the hillsides were increased by tenfold the results would be far more profitable to the farmer

than the buying of expensive phosphates. The farms of New England ought to be made to yield more than they do, and any one who can point out a feasible way of attaining that end will be a benefactor indeed.

Dominican Republic

The inhabitants of that part of the island of Hayti that is known as San Domingo, and whose government is the Dominican Republic, seem to prefer to effect a change of rulers through revolution. It is true that the late President Heureaux was regularly elected, but he maintained himself in office by drastic methods which were revolutionary. Upon his assassination the vice-president succeeded to the office by virtue of the constitution, but it was immediately apparent that his term would be brief. It might have been bloody if he could have retained his military leaders; but whatever else the Dominican patriots may lack, they have a faculty for correctly estimating the strength of the opposition, and President Figueroa saw his armies absorbed by the revolutionists so rapidly that resistance was impossible. There was very little popular excitement. The cheerful acquiescence in the triumph of the winning side is one of the characteristics of the Dominican. Provided the contestants for the office of president will settle the question among themselves, it matters little to the ordinary citizen which is the winner. They are ready to fight if the occasion require, but they prefer to be left in peace. Figueroa has resigned his office into the hands of a provisional government. Gen. Isidro Jimenez, the absentee leader of the revolutionary party, has been allowed to leave Cuba, has arrived in San Domingo, the capital, and will be duly elected president. The revolution has been almost bloodless, and Jimenez will probably not misgovern his subjects any worse than the average Dominican.

Suzerainty Over the Transvaal

The freedom-loving Boers are galled by the claims of suzerainty which Great Britain urges under the London Convention of 1884. This carelessly drafted document stipulates that the South African republic is to "conclude no treaty or engagement with any state or nation other than the Orange Free State, nor with any native tribe to the eastward or westward of the republic, until the same has been approved by her Majesty the Queen." All the British claims to suzerainty are based on that clause. "Suzerainty" is a word of uncertain meaning. International law gives but little recognition to it. The stronger nation usually defines it for itself. Mr. Chamberlain, Secretary of State for the Colonies, has no legal right to protest against any domestic laws or regulations governing the franchise, the sale of dynamite, or any other feature of the internal policy of the republic; but he assumes to make certain demands based on the unfortunate clause which certainly limits the independence of the Boers. As President Kruger is ready to grant all that Sir Alfred Milner demanded, at the recent Bloemfontein Conference, on con-

dition that Great Britain renounces her claims of suzerainty, there does not seem to be any apparent reason why peace should not be assured. The absolute independence of the Transvaal would no more endanger British sovereignty in South Africa than the independence of the Orange Free State.

War with the Transvaal

Great Britain knows what it means to send troops to fight the Boers. The recollection of the serious defeats in 1881 may well cause her to hesitate to invade this sturdy little Dutch republic. Kruger has 60,000 fighting men, and while this is but a small force to oppose to the armies of Great Britain, it will necessitate the transportation of at least 50,000 troops, in addition to the 20,000 now in South Africa, under great disadvantages. Pretoria is 7,200 miles from London, and the republic is shut in on all sides. There is a railroad to Delagoa Bay, but that is in Portuguese territory; and the road to Durban would at once be seized by the Boers in case of war. Transportation of all kinds will be tedious and expensive. The Dutch element throughout South Africa appears to be almost unanimously on the side of the republic. Should the war extend to the Orange Free State (with which the Transvaal is at liberty to make any treaty the two powers may agree upon), it would certainly involve the grave danger of an uprising in Cape Colony. The difficulties and dangers which threaten the peace of the world in this unfortunate contest are not to be measured by the insignificance of the Transvaal, but by the consequences which such a war is bound to entail. In the opinion of those best qualified to judge, it is likely to prove such a contest as Great Britain has not faced since the days of the Crimean War, and to result in a disastrous legacy of animosity and mistrust which will last for two generations.

Fire Insurance Business

So far as the various fire insurance companies are represented in New York city, the business outlook is not encouraging. As reported to the Board of Fire Underwriters the receipts for the first half of the calendar year were \$3,866,151. Last year the returns were \$4,556,556 for the same period, and the first six months of the preceding year they were \$5,556,806. This shows a shrinkage of more than thirty per cent. in three years. Reckless rate-cutting and large commissions contributed something to this decrease, and the lower rates of interest on investments is another contributory cause. It is claimed that most of the older trusts carry their own insurance, and that the newer ones are preparing to follow their example. The loss of all, or any considerable part, of the business of insuring the properties controlled by the trusts will necessitate a reorganization of many of the insurance companies. The increase in the amount of property destroyed by fire during the present year, together with the unsatisfactory prospects of increasing insurance in a time

of general prosperity, causes some concern to stockholders, and investors use caution in buying this kind of stock.

Perpetuating the Telephone Monopoly

The Bell Telephone Company was originally incorporated in Massachusetts. Its present capital is \$26,000,000, and the stock is worth about \$365 — the par value being \$100. It is said that the assets of the Company amount to \$70,000,000, and that it is to be absorbed by a New York corporation with a capital of \$75,000,000. Even with that enormous capitalization the indications are that the stockholders would get an annual ten per cent. dividend. The Massachusetts laws are not as favorable to corporations as the laws of New York, and this accounts for the practical removal of the Company. The stockholders and the Company will continue to reap the benefit of this monopoly; the public will continue to pay the exorbitant rates. This is perfectly legal, and absolutely wrong. The telephone is a necessity. The tax levied on it by the monopoly is unreasonable and unwarranted.

Yellow Fever Again

Several mild cases of yellow fever have appeared at Key West and a few at New Orleans, but the newspapers which announce this fact contain the good news that the yellow fever has been stamped out at the Soldiers' Home in Hampton, Va. When it first appeared at Hampton there was just cause for fear, but the prompt measures taken to prevent the spread of the disease, the wise sanitary precautions and up-to-date medical treatment, have triumphed. It is more and more apparent that the fatalities attending the outbreak of yellow fever are much more largely due to the hysterical panic into which the community allows itself to be driven than to the virulence of the disease itself. The success which attended the treatment of this dreaded plague at Hampton, and the courage, patience and care of the citizens of the various cities and towns on the Chesapeake, are lessons writ large for all communities where yellow fever may show itself.

Fruits of Wise Counsel to Negroes

All the conditions were favorable to a prolonged and bloody race war in McIntosh County, Ga., until the Negro leaders issued an address to the colored people. Of this address the *Boston Transcript* (one of the wisest in counsel, most sympathetic in spirit, and most intelligent in judgment of all the friends of the Negro) says: "It does not betray any cringing or slavish spirit, but is a strong exhortation to the colored people to not only respect the law, but to so conduct themselves as not to invite collisions, or initiate or provoke aggression. It is better suited to the purpose than any that could have been prepared by almost any other set of men, because it is based on intimate knowledge of all the elements that enter into the present delicate situation." The address was signed by six preachers, an editor, two federal officers and several other colored

men of prominence and influence. It declares that the good of the entire people is paramount to the interest of any individual, that the courts must be sustained, their officers respected and obeyed, and law must be upheld. This is an object lesson to the South that education bestowed on the black man has precisely the same effect that it has on the white man, and that the peril of the whole country is in ignorance and illiteracy. It is likewise an object lesson to the North that Gov. Candler is in earnest in proclaiming that lynchings must stop and promising a fair and impartial trial to all accused persons in the State, if he can have the support which he has a right to expect from all good citizens, and which, he may be sure, the educated Negroes will be the most prompt to render him.

Echoes from The Hague

The eighteenth conference of the International Law Association met in Buffalo last Thursday. It is a most propitious sign that its deliberations were marked by a fresh hopefulness, and that this distinguished body of men gave special prominence to two of the subjects which were debated in the Peace Conference at The Hague. These subjects are, international arbitration, and the exemption of private property at sea in time of war. In order that the first question may be considered in all its bearings, a special committee was appointed to examine in detail the proceedings of the conference at The Hague and report at a future meeting. From the days of Franklin to the present the American people have advocated the exemption of private property at sea in time of war, but until the Peace Conference the suggestion never really attained the dignity of international recognition. Should the idea finally commend itself to the maritime nations of the world, it will be an American triumph in which all lovers of justice and equity will have a part.

G. A. R. in Philadelphia

This week the soldiers of the Grand Army of the Republic are holding their annual encampment in Philadelphia. The ships of the North Atlantic Squadron are anchored in the Delaware, ten thousand veterans are encamped in Fairmount Park, other thousands are quartered within the city, and President McKinley left Washington on Monday night to greet the assembled hosts. It is twenty-three years since the G. A. R. held its encampment in Philadelphia, and time has made sad inroads; but, such is the enthusiasm, the present week will see one of the largest of all the annual meetings, and if not the largest of all up to this time, it is likely to be the largest the diminishing hosts will ever hold again. It meets around the vacant chair of its own Commander-in-Chief, Col. Sexton, who died last January, and this adds to the solemnity of the occasion. Its action in regard to the Pension Commissioner will be awaited with interest, and the contest for the office of Commander-in-Chief is quite as sharp as usual. The

election will occur on Friday, and an adjournment will follow the same day.

Labor Day

The first Labor Day parade was in the city of New York, Sept. 5, 1883. The following year the Central Labor Union adopted a resolution declaring the first Monday in September to be Labor Day. Oregon was the first of all the States to recognize it as a holiday, and twenty-six other States have now accepted it. Pennsylvania observes the first Saturday in September, and California the first Monday in October. Thus twenty-nine States have a day set apart for Labor. Of the New England States, Maine, New Hampshire, Massachusetts and Connecticut have passed laws making the first Monday in September a holiday. As first conceived, Labor Day was an opportunity given to those upon whom the calls of labor are less irksome to get acquainted with those whose lives are spent in the severest toil, and for this latter class to get acquainted with one another. For several years the laboring men were wise enough to hold themselves to a strict obligation to keep the day free from outside attractions and to devote it to their own best interests. The public parades showed the brawn and muscle on which the welfare of the country so largely depends, while the meetings of the several trades afforded an opportunity for those wise in counsel to teach those in need of instruction. This idea still obtains in many of the States, but in some of them Labor Day has been given up to athletic sports, picnics, and excursions. All our American holidays seem destined to assume about the same form, no matter for what purpose they were originally set aside. As for the laboring men, they may never get all they need, but they will get all they want whenever they can agree as to what is best for them; and what is best for them is best for the world.

De Freycinet and Others

The trial at Rennes still goes on, but it is manifestly drawing to its close. The haranguing and special pleading by witnesses have ceased to attract much attention for the reason that they have overdone it. One of the most disappointing of all the witnesses was M. De Freycinet, three times Premier, and one of the most respected of all the statesmen of France. Beyond showing the silliness of General Mercier's charge that \$7,000,000 had been contributed abroad for the defence of Dreyfus, his testimony was of little weight. Mercier appears to be changing front. Twice during last week he gave voluntary testimony in favor of Dreyfus. Hitherto he has been one of the most extreme and bitter opponents of the accused. Gen. Roget, on the other hand, who has been quite as uncompromising and apparently as conscienceless as Mercier, does not hesitate to make charges which he must needs know will be disproved.

The admission by Gen. Gonse that he ordered Picquart's letters to be tampered with, and that Henry committed forgery in order to have fresh proofs against Dreyfus, counted distinctly in fa-

vor of the prisoner. As to the authorship of that remarkable document, the bordereau, much testimony has been offered to prove that it was impossible for Dreyfus to write it, some that it has been changed since it was first offered in evidence of his guilt, and considerable to the effect that it is worthless. It must not be inferred that the verdict of the court can be predicted from the evidence of which reports, more or less colored, have been sent to America. The latest rumor is to the effect that two of the judges are in favor of Dreyfus, two against him, and the opinion of three of them is unknown. This is worthless as a prediction, but it shows that the issue is as much in doubt as on the first day of the new trial.

Events Worth Noting

Admiral Dewey is now at Gibraltar, and reports that he will sail for New York on the 11th. He will be met, at Tompkinsville, by the vessels of the North Atlantic Squadron.

Gov. Bushnell of Ohio, the mayor of Marietta, and a party of ladies and gentlemen came all the way to Boston to present a silver service to the gunboat Marietta last week.

The mills along the Texas and Louisiana railroads are under contract to furnish, within two years, 500,000,000 feet of yellow pine for the Cape to Cairo Railway. This is said to be the largest single order ever given for lumber.

The battleship Alabama had her first trial trip last week, and made 17½ knots. The contract calls for only 16, but it is believed that she will be able to make at least a knot and a half more than that on her next trial trip. She is 11,525 tons.

Of the Cuban Gratuity Fund of \$3,000,000, there has been distributed the sum of \$2,526,900 to 33,692 persons. Many of the muster rolls were padded, and it is reported that no more of the money will be paid to the Cuban army, but it will be used for the relief of sick soldiers who were formerly fighting against Spanish rule.

The Second International Congregational Council will meet in Boston, Sept. 20-28. In the list of speakers are twenty-two from the United States, eighteen from Great Britain, four from Australia, and one from Canada. The seventh meeting of the Pan-Presbyterian Alliance will meet in Washington at the end of September.

There is very little change in the military situation in the Philippines. During the week some of the robber bands near Cebu were dispersed, and the insurgents were led to think better of their plan to attack Imus. Gen. Otis telegraphs that by the end of this week the last of the volunteers will sail for home. The 27th is now on its way to San Francisco, whence it will sail for Manila, and the 26th will speedily follow it. The railway to Angeles has been repaired, and this new base of supplies is much better than San Fernando. Rumors of the serious illness of Admiral Watson are not credited in Washington.

DEMAND FOR ZION'S HERALD

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In response to the inquiries of ministers from all over the connection announcement is made that preachers can secure the paper from September 1, 1899, to January 1, 1901 — sixteen months — for \$1.50.

These terms apply only to subscriptions made during the month of September. Back numbers will not be sent for this month to those who subscribe later than September.

Will Maintain its Vigorous Policy

ZION'S HERALD has gained for itself a unique reputation for its treatment of important problems. That policy will be continued in the future. Without fear, favor or hope of reward, all important questions of church, state and society will be treated. Our readers, as during the past twelve years, will be taken into our confidence, and nothing which they ought to know, and have a right to know, that we know, will be kept from them. The paper will magnify its traditions as independent and yet loyal to the church; loving the old truths, but not afraid of the new; Methodist in creed and polity, but seeking ever the highest, purest, freest expression of the religious life as inspired by "Jesus only."

Solicits Support of All Methodists

ZION'S HERALD especially solicits the support of the people in the Methodist Episcopal Church everywhere who desire a paper thoroughly up-to-date, comprehensive, alert, outspoken, seeking always through a purified Methodism a better expression of the mind of Jesus Christ and a better application of His truth to all the problems of life.

Will our ministers, on next Sunday, advise their congregations of this special offer for the month of September? And will our readers at large, many of whom have written so considerably concerning the paper during the past

weeks, inform their neighbors and friends of this opportunity to secure the paper on the above terms?

All business letters should be addressed to the publisher, George E. Whitaker, 36 Bromfield St., Boston.

PROFESSING AND LIVING

A GROUP of college students, two or three of them sons of ministers, and most of them, perhaps all, church members, were discussing the doctrine of entire sanctification, when one of them addressed another — a minister's son — with the question: "Tom, does your father profess holiness?" "No," said Tom; and after a little pause he added: "He lives it."

Happy is the man who is worthy of such endorsement by his son! Happy is the son who among his fellows can bear such testimony to his father's Christian life! Happy is the church where those who make profession of high or highest attainments in grace have the witness of those without that their lives are in harmony with their high professions! Some may draw the conclusion that with such consistency of life there would be less need of high professions, or, at least, less need of definite and careful subdivision of experience or of its steps and stages. But for all there is the lesson that our Christian life must accord with, and not belie, our profession.

SUBJUGATION AND REALIZATION

THERE are two ways in which we may regard the process of religion in the soul: One is to consider it as the accomplishment of the long task of subjecting the lower to the higher, or the eradication of evil. The other is to regard it as the realization of the divine in the soul through reinforcement of our best in the struggle for character.

The latter is the true view. It is not true to the utter exclusion of the former, for it does include it. But the first view is negative. It approaches the soul from the standpoint of essential dualism. It gives the weight of greater strength to the evil at the very start. The second view asserts the divine potentiality of the soul, and maintains that the good is supreme even in the struggle for realization against the sinful tendencies of the heart. It is thus positive and declares the victory to be within the grasp of the good.

But it is the practical bearing of this view of the religious process to which we call attention. The entire struggle for character is conditioned by the ideal with which we enter upon it. Young people who are beginning the Christian life need to be furnished at the outset with the true idea of the meaning and method of the struggle. The meaning is the realization of the heavenly best within us. It is not to remove imperfection, but to realize perfection. And the method does not consist in struggle against general or specific evil as we find it in ourselves. The true method is to strive after the good. To find a

special fault and kill it is not the purpose in the struggle for Christian character; we are to find the specific element of goodness and strength and to reinforce it and lead it into action. We are not to keep from the evil as an end in itself, but we are to do the good that we may be kept from the evil. God works within us to help us, not by keeping far from us every evil tendency, but by so strengthening every spiritual excellence that its full activity may crowd the evil to the wall and finally forever drive it out. And thus the great aim in life is not to subject the bad within us, but to realize the good which is our birthright.

Death of Mrs. William Rice

A LARGE company gathered at the home of Rev. C. F. Rice, D. D., in Springfield, on Thursday, Aug. 31, at 2.30 P. M., to pay the last tribute of respect to the memory of Mrs. Caroline L. Rice, widow of Rev. William Rice, D. D. The Scripture was read by Rev. A. C. Skinner. Remarks were made and prayer was offered by Rev. Joseph Scott, and at the grave the committal service was read by Rev. W. R. Newhall, D. D. Mrs. Rice was no ordinary woman, but she was known only to those who came into somewhat intimate relations with her. She obtained the ground-work of a good education at Wilbraham Academy, and by diligent application added to her mental equipment and fitted herself for a large place in life. Becoming the wife of a Methodist preacher, her gifts and graces made her a fitting helpmate for her noble husband. In the days when their home was the gathering place of a coterie of celebrated men, while always the gracious hostess, she was by no means an insignificant factor in their intellectual feasts. There can be no doubt that the sons are largely indebted to the mental and moral culture received from the mother for the lives of honor and usefulness which they are now pursuing.

Her main characteristics were these: 1. A sound judgment. She did not leap to conclusions, but patiently sought the best light available, and so endeavored to reach a just and reasonable conclusion. Even if her judgment were at fault sometimes, it was felt that she had sincerely sought the truth by every means in her power. This made her judgment to be respected, and gave weight to her words. With all womanliness and delicacy there was still a vigor and masterfulness in her intellect that always challenged respect. 2. A firm purpose. She was not easily turned aside. The care she had taken in forming her judgment made her strenuous in maintaining it and seeking to carry it out. If it was right, it surely must and could be done. That was the guiding star upon which she fixed her gaze, and steadily followed it until her end was gained. It is doubtful if she was ever tempted to forsake the narrow way, so steadfastly was her face set toward Zion. 3. A consecrated spirit. That must not be understood in any conventional sense. Her views of life and duty were too large for that. But she was so thoroughly Christian that it formed the very spring of her life and gave direction to all her activities. Every noble work found in her a sympathizing and helpful friend. Cut off from many activities by physical infirmity, she still filled a large place in the intellectual, philanthropic and religious life of the beautiful city of Springfield. This tribute deals only with those things that belong to the public. There was a personal and home life that belongs only to her family, and into that sacred enclosure

no rude eyes should gaze. A good and useful woman has been called to higher service.

Mrs. Rice died on the morning of Aug. 29 at the home of her son, Rev. Dr. C. F. Rice. Her illness dates only from Saturday, the 26th. On the evening of that day she had been able to have supper with the family, but later she was taken with acute pleurisy. The attack was not so severe but that a stronger person would have weathered it, but Mrs. Rice's age was against her, and she seemed to collapse from general weakness. She leaves two sons—Rev. Dr. C. F. Rice, pastor of St. Luke's Church, Springfield, and Prof. William North Rice, D. D., of Wesleyan University—and a daughter, Mrs. Caroline L., wife of Prof. Morris B. Crawford, of Wesleyan.

PERSONALS

— Mrs. Nathan Sites has changed her address from Hawthorne Avenue, Auburndale, Mass., to 802 North Sixth Street, Harrisburg, Pa.

— Chaplain Milburn, of the United States Senate, has been supplying the Lindell Methodist Episcopal Church pulpit, St. Louis, recent Sundays.

— President Charles J. Little, of Garrett Biblical Institute, who is to deliver the Fernley Lecture, has chosen as his subject: "Christianity and the Nineteenth Century."

— During the past year Rev. Dr. H. M. Du Bose, Epworth League Secretary of the Methodist Episcopal Church, South, traveled 60,000 miles and spent 100 nights in sleeping cars.

— The *Michigan Christian Advocate* is authority for the statement that Rev. Paul C. Curnick, D. D., pastor of St. Paul's Church, Cincinnati, declines an invitation to Plymouth Church, Buffalo.

— Rev. F. P. Parkin, D. D., well known to our readers, is now the pastor of State St. Church, Trenton, N. J., one of the largest and most prosperous Methodist churches in the New Jersey Conference.

— Bishop John P. Newman's will shows his estate to be worth \$50,000. Aside from two or three nominal bequests, the estate is left for the life use of the widow, after which it goes to Drew Theological Seminary, Madison, N. J.

— The *Central Christian Advocate* of last week says: "Dr. E. M. Smith, president of Illinois Wesleyan University, Bloomington, has been actively employed during the summer vacation in delivering addresses at Chautauqua assemblies and responding to various calls for Sunday services in the patronizing territory of the University."

— Rev. Dr. C. M. Coburn, of Denver, is to give a course of lectures at the approaching session of the Rock River Conference under the auspices of the board of examination. His subjects will be: "What the Bible Is, and What It Is Not," "Some Skeptical Objections to the Bible now Buried by the Excavator's Spade," and "Early Biblical Narratives in the Light of Egyptian Discovery."

— The following telegram was received at this office, Aug. 31: "Mrs. Caroline Leonard, wife of Dr. A. B. Leonard, corresponding secretary of the Missionary Society, died at Madison, N. J., today." Thus passes into the abundant life one of the Lord's elect women, the sharer for many years in her husband's active, vigorous and successful ministry, a wife and mother of sublime devotion, consecration and faithfulness, greatly beloved by a host of Methodists throughout the connection. She has been a great and patient sufferer for many months. To the stricken husband and children there will go a great volume of

tender and prayerful sympathy in this hour of their bereavement.

— President Crawford of Allegheny College, Meadville, Pa., has been appointed one of the preachers at Cornell University for the present year.

— Mr. Moody has arranged to have Rev. G. Campbell Morgan, of London, England, hold three all-day meetings in Boston in Tremont Temple, Oct. 12, 13, and 14.

— Rev. J. W. Butler, D. D., of Mexico, received letters of condolence relating to his father's death from President Diaz and from John de Dios Reza, the most popular poet of Mexico. A biography of the late Dr. William Butler is already in preparation by the family.

— Announcement is made of the marriage of Mr. William S. Fitzgerald, youngest son of Bishop O. P. Fitzgerald, of the Church South, to Miss Rachel Thomas, at the residence of the bride's father on the evening of Aug. 24, Bishop Fitzgerald performing the ceremony.

— Editor Sawyer of the *Northern Christian Advocate*, in his tribute to the late Dr. William Butler, says: "One of the most interesting of our personal memories of Dr. Butler is of hearing him relate the story of his conversion, in a prayer-meeting in a tent at Hamilton Camp-meeting some thirty years ago. His religious experience was clear and joyful, his fervor intense. He was a natural orator, and the opulence of his intellectual resources was manifest in all his public utterances."

— The *Pennsylvania Methodist* (Harrisburg) in last week's issue observes: "At Grace Church, on Sunday, Rev. Dr. Morris W. Prince, of Dickinson College, Carlisle, preached in the morning on 'What is Life?' and in the evening on 'Lost Opportunities.' In spite of the rain he was greeted by large congregations. His sermons were full of practical thought, of sound wisdom, and yet great simplicity. Dr. Prince is recognized as one of Methodism's foremost preachers, and none more acceptably fills the pulpit of Grace, with whose people he is a decided favorite."

— The *Northwestern* of last week presents on its cover an excellent portrait of Dr. George M. Steele, and says of him in the same issue: "Dr. Steele is not in firm health, but we expect to see him out on the streets again before long. The last winter and this summer have been physical trials to Dr. Steele, but he has had excellent care and his merry heart has given him a perpetual feast. Men like unto that useful worker and loyal disciple of the truth should live forever. Dr. Steele will do so anyhow, for he has strong faith in Him who never disappoints a human being."

— The *Christian Advocate* of Nashville says: "We learn from private sources that Bishop John C. Keener, though not strong, is enjoying measurably good health. Tens of thousands of Southern Methodists will wish that this serene and lofty leader of our hosts may spend all his closing days in peace and joy. If there has been a man among us who has illustrated the meaning of perfect consecration more fully than Bishop Keener, we do not know who he is. His whole life, without reserve or selfish by-ends of any sort, has been given to Christ and the church."

— A funeral service for Miss Laura F. Dunning, daughter of Rev. and Mrs. C. U. Dunning, of Franklin Falls, N. H., whose death has been announced, occurred last week Wednesday, at Garden St. Church, Lawrence, Rev. Charles Parkhurst officiating, assisted by Revs. G. M. Curl and J. W. Adams. There was a large gathering of friends. The Ruggles St. Quartet of Boston sang with im-

pressive effect. The editor, who, as pastor of Garden St. Church, welcomed the deceased into the fellowship of the church, in a brief tribute characterized her as one of the noblest and most useful Christian young women whom he ever knew, always sunny and helpful in her ministry to others. In all the churches where her father had been stationed she had been an angel of mercy and help. With the mature judgment of womanhood there was linked the cheery and happy life of youth. The burial took place in the family lot in Lawrence.

— Rev. Dr. G. F. Eaton, when he saw that he should be unable to attend to the work of his district according to his plan, requested Rev. A. P. Sharp, of Park Ave. Church, to act for him. Bishop Mallalien approves, and authorizes this arrangement until he announces the appointment of a successor to Dr. Eaton for the district.

— Mr. James H. Thrasher, long an official member of Main St. Church, Nashua, N. H., died recently, at the residence of his son, Rev. E. H. Thrasher, pastor of our church in Easthampton. Here he had made his home since the decease of his wife, Mrs. Lois M. Thrasher. Of late his sufferings had been severe, and he rejoiced to depart and be with Christ. The funeral was in Nashua, Monday, Aug. 21.

BRIEFLETS

Announcement of the death of Dr. George F. Eaton, with sketch and tribute, will be found on the last page.

The Training School connected with the N. E. Deaconess Home will open for the coming year, at 683 Massachusetts Ave., Boston, at 10 A. M., Wednesday, Sept. 13, with an address by the president of the Board of Managers, Rev. W. T. Perrin, Ph. D. The public are very cordially invited to attend.

Seldom have we published a more interesting and suggestive contribution than that from the pen of Rev. Dr. W. T. Perrin, on another page. It furnishes, in the facts given, an unmistakable indication of the sweep of God's purpose and providence in teaching His people in this day how to better apply Christian principles and economics to the practical problems of life.

Leonidas L. H. Hatch, of Elser's Band, National Military Home, Los Angeles Co., Calif., writes: "I read an article in ZION'S HERALD of Aug. 9, headed, 'Southern California Letter,' by 'St. Angeles.' He writes that he saw a ZION'S HERALD on a musician's stand at Hollenbeck Park on the 4th of July. I can explain how that paper happened to be there. My father, Rev. William H. Hatch, D. D., living in Springfield, Mass., sends me ZION'S HERALD every week—and you do not know how welcome a friend it is. After I read it I give it to one of the members of our Band (whose family lives in Los Angeles) to take home for his family to read. He goes home once a week, and takes the paper with him. Our Band was playing at Hollenbeck Park on the 4th of July, and the gentleman to whom I give the paper put it back of his music on the music stand to shade the music, and it so happened the big letters, ZION'S HERALD, stood out very plainly."

The generous and manly tribute which Dreyfus paid to his devoted wife has touched a thousand hearts that were unmoved by the story of his own sufferings. It was she who saved him from the cowardly act of suicide, when his spirit failed him the night before

the awful scene of his degradation; she who urged him to bear it all that no stain might rest upon his innocence and no disgrace be put upon their children; she who rendered him a service nobler and better than any court on earth can render him. It was her womanly instinct that was quick to recognize the right in that terrible visitation, and it is to her courage, patience and fortitude that Dreyfus is indebted beyond all else. The knowledge of the character of this wife and mother comes as a wonderful revelation of encouragement to the whole French nation at a time when many of its leading generals and politicians are showing how despicable they are.

A Needed Distinction

ONE good brother in the ministry, and only one, while writing in general approval of our course in exposing Secretary Schell, asks if we have not been betrayed into the use of language unduly severe in the case. We are grateful for the inquiry, because it affords an opportunity to make a needed distinction.

For the erring and the sinful generally, Jesus manifested infinite compassion in speech and act, but not for the hypocrite. It must not be forgotten that He sharply discriminated between the multitude that had fallen into the grosser sins of passion and thoughtless evil-doing, and the professedly religious who, knowing good and evil, deliberately did the evil while claiming to be good. For the latter He had no word of charity or condonation, only the severest condemnation. Against these He uttered the "woes" found in Matt. 23:23 to the close of the chapter. There is nothing so drastic in the world's literature. It seems as if Divinity exhausted its power of censure in dealing with hypocrites. Here are some of the phrases: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess;" "Ye appear righteous unto men, but within ye are full of hypocrisy and iniquity;" "Whited sepulchres . . . full of dead men's bones."

We must as clearly discriminate between a man overtaken in a fault, overcome by the sudden and overwhelming power of a great temptation, and the man Schell who, while posing as a model in ethics before our young people, deliberately planned this official wrong, concealed it, profited by it, has lied shamelessly about it since being discovered, and has never ceased, during the whole sad history, to make extravagant pretenses of personal piety. If he does not come clearly within the circle which He who was the Truth condemned in His "woes," then we have never known the person who did.

From the Board of Control

REV. S. A. Morse, of Corning, N. Y., a member of the Board of Control and one of the honored "protesting seven," volunteers to say:—

"I have just read your *exposé* of the Schell-Excell Board of Control matter. I must say I am glad you have spoken. It will be a sad day for the church when it shall be left to the sometimes tender mercies of the 'official organs.' 'Organs' must be—organs. I hope you will not let the matter drop. Keep at it. Ulcers must be opened. The especial friends of Schell in the Board of Control led us to believe that he would 'relieve' the Board and the church by resigning. It was this belief, I am sure, that led some of the members who felt as deeply as did the seven who voted for the amendment, to vote

against the proposition to ask Schell to resign. But to this hour we are not 'relieved,' and Dr. Schell is drawing his salary, if not his royalty, and the church is compromised in the face of the world.

"There are two features about the case that especially disturb me. One is that a man, a Christian, could do such a thing as was done by Schell and see no moral obliquity in it. To me it seems like the act of the alderman who votes a franchise with one hand and holds out the other behind for the 'consideration.' The other disheartening feature in the case is that many—or at least some—persons in high official positions declare that they do not see any moral obliquity in Schell's act, and used all possible means to shield him from the just consequences of his sin. To one who loves our Zion and is anxiously inquiring after the cause of the comparative loss of Methodist vigor in these late days, this affair appears like the livid spot on the flesh that tells the presence of the awful leprosy. Health does not come to the sick by the use of rose-water. If Schell's resignation is not shortly received, very strenuous measures ought to be taken. I hope you will keep up the agitation."

And another one of the "protesting seven," whose permission to use his name we are not able to secure before this paper goes to press, writes:—

"I cannot think of the experience in the Board without humiliation and sorrow. Some of the fifteen positively saw no harm in the transaction. Others, who admitted the wrong, thought the publicity of asking him to resign would make a sensation and do much harm that could be avoided if we were lenient about it. Others have admitted to me that they felt compelled by official pressure to vote as they did. It was a shame that one of the richest men in Methodism hung around our doors until the thing was settled, and more than one Bishop of the church also seemed to have very urgent call to be near the Board until it was settled. Schell was exceedingly humble before the final vote, but since, he has declared himself guilty of only 'a slight indiscretion.' The money which was represented to the Board had been returned to Excell, it now appears is in Schell's hands, and there is no prospect of increasing any potter's field with that money. I hope that light and ventilation may be turned on. I know of no other way to cure the malarial poison which seems to have pervaded officialdom. I am glad that ZION'S HERALD is doing its best to turn on the light."

By Way of Warning

THE fact that Dr. Schell persistently refuses to resign, tends to confirm some ugly reports forwarded to this office by distinguished and honorable men in the church to the effect that the secretary is acting under the special counsel of four Bishops and one missionary secretary. Let no one infer for a moment that we are casting the slightest reflection upon the honorable Board of Bishops as a whole, for all, with the exception of the four of whom we speak, are above even the intimation of suspicion. Neither are we reflecting upon our honored missionary secretaries as a whole.

These words are written in all seriousness to warn these five men that a large constituency of good men in the church are becoming exceedingly impatient with them, and that this restiveness will sooner or later find some outlet. Our table is burdened with specific allegations in this matter, for which the writers vouch. Six months ago we affirmed in private that the church would

not endure General Secretary Schell's wickedness, and that he should resign to escape a church scandal. When the Board of Control had acted, we said to some of Schell's friends, "Now is the time for him to resign. Constrain him to do it, and for the sake of the good name of the church we will be silent." But when he would not resign, we were reluctantly convinced that the glare of publicity must be thrown upon his guilty career. The result is known. We should shrink equally from referring publicly in this way to any other officials in the church; but if convinced, as in the case of Secretary Schell, that no other remedy could be effectively applied for the cure of the disease, then we should not hesitate to publish the facts.

The Moral Sanity of Business Men

IT argues well for the moral judgment of our business men that during the weeks which have elapsed since the HERALD made its *exposé*, we have not found one who has not instantly and with marked severity condemned Secretary Schell. From many to whom we have put the question: "What would you do with an employee in your business who was caught in an act of that kind?" we have received but this one answer, as quickly as it could be spoken: "Discharge him instantly." One well-known business man of high standing said: "I would prosecute him if he did not immediately restore his dishonest gains." Can it be true, as many men claim, that business standards of honesty and righteousness are higher and more exacting than those of the Christian church? The Methodist Episcopal Church, in this Schell case, is on trial before the world, and will inevitably have to answer this testing and very practical inquiry.

How Long, O Lord, How Long?

THE editor of the *Central Christian Advocate* of last week, under the head, "A Demoralizing Proposition," says:—

"Zion's HERALD seems to have gone clean off its balance in regard to the trouble in which Dr. Schell, General Secretary of the Epworth League, is involved. It now urges 'every chapter to denounce this "serious official wrong" and demand Schell's withdrawal.' A policy of this sort can hardly have been considerably proposed. Thus far only an *ex-parte* statement has been given forth; the church has had no way to test the accuracy of the accusations; the Board of Control since the broadside opened up by the HERALD has had no opportunity to justify its conclusions, nor its action in the case, which we published a month ago. Under these circumstances to introduce this matter into the chapters for discussion and action would spread demoralization and damage far and wide. We cannot fancy a more dangerous or reckless piece of business."

It closes with this suggestion:—

"It is worth while for the church, including the League, to hold its judgment in suspense until fuller information is afforded."

Look at the facts. The Board of Control became aware of Schell's corruption last February. Every member of the Board must have felt the exceeding gravity of the situation and the necessity of ascertaining, as opportunity afforded, the bottom facts in the case. Six months later the Board met at Indianapolis, bound by the most serious considerations to probe this subject to the bottom and vindicate the good name of the League. That a majority of the Board of Control utterly failed, for some inexplicable reason, to grasp the situation and relieve our young people's organization, ninety-nine Methodists out of every hundred now emphatically assert. It is not for us to sit in judgment upon the fifteen worthy men who voted to condone Schell's wrong-doing,

and we have not done it. That they intended to work injury to the League we cannot for a moment believe; but at the same time their action is quite unaccountable. For instance, why did they not remain in Indianapolis until they could come to some reasonable conclusion? There were witnesses in that city who were waiting to give them evidence, which would have made the verdict rendered impossible. Why did not the Board hear them? But having taken action which neither satisfied the League, the church, nor themselves, the editor of the *Central Christian Advocate* now asks for another indefinite delay. "How long, O Lord, how long!"

It will demoralize the Leagues to consider this matter! Oh, no, not in the least! There is no moral obtuseness in our League chapters. Their moral vision is very clear; they want no more evidence. Put the Schell-Excell contract before any League in the connection, and we will accept the verdict. We have yet to learn of a single Leaguer who hesitates for a moment in coming to a decision. Danger and demoralization lie not at all in submitting this matter directly to the Leagues for judgment and action, but in such pleas for delay as the *Central* has allowed itself to make. Every day of procrastination at this juncture is unspeakably humiliating to the League and to the church. It is evident that Secretary Schell and his accomplices now intend to defy the wish of the church. The *Central*, by its mistaken position, makes it more difficult to force him out of his secretariat. The Leagues are our confident hope. They will not divide, but will unitedly protest against Schell's corrupt practices and his continuance in office. In taking this course there can be no confusion, no blunting of moral distinctions.

But, to us, the painful and incomprehensible fact is that the *Central Christian Advocate* has not "gone clean off its balance" in this Schell matter. A holy fury against official wrong-doing should have taken it up and out of itself. How the *Central*, or any other Methodist paper, can be silent concerning such official rascality, we are utterly unable to understand. If the Methodist press had gone clean off its balance against Schell, the church would now be rid of him. Let the *Central*, therefore, open its guns, not upon ZION'S HERALD, but upon this Achan who has "the wedge of gold and the goodly Babylonish garment."

Schell Proves the Book Official

[From last week's issue.]

WE refer to the claim now put forward that the song book in question is not a League publication, but a purely private matter with which the League has nothing to do, and which cannot therefore compromise Dr. Schell in his official relations. This is now eagerly insisted upon with something of the "what-are-you-going-to-do-about-it" air of Boss Tweed, and many good people are hoping to find in this claim some relief from their distress and vicarious feeling of shame. Sadly enough, there is no relief here. We will not insist on the fact that the church did not elect Dr. Schell to build up an outside League literature, as he would be doing if his claim were true; we point out that the claim itself is a pettifoggish fetch newly devised to cover up guilt. And our proof is that Dr. Schell himself, in the first year of the book's publication, over his own signature, in the Secretary's Corner in the *Epworth Herald*, declared it to be "an official book" and "authorized by the General Cabinet." From Dec. 5, 1896, to April 16, 1898, there are nine of these utterances, and in every case he urges the young people to be loyal to their own official book.

The Verdict is Rendered

WITH our publication last week of the convicting Schell-Excell contract, all the evidence in the case on that specific count was submitted. The verdict has already been rendered, and is not subject to revision or repeal. The whole case can safely rest on the contract. That the secretary deliberately entered into that dishonest agreement and profited by it, are facts which no explanations can possibly change. The impression, therefore, which some of Schell's defenders are trying to create that only an *ex-parte* statement of the case has been made, and that if all the facts were known a different verdict would be reached, has not the slightest foundation. The statement, also, that there were difficulties confronting the Board of Control in their deliberations at Indianapolis which are not fully understood, whether true or not, bears only the remotest relation to Secretary Schell's "serious official wrong," and could not change the nature and degree of his guilt. That guilt lies at his own door, and the Board of Control can neither add to nor take from it. The case is, therefore, closed, the verdict rendered, and it is only necessary to impose sentence. The sentence is immediate dismissal from the office which he has so greatly dishonored. It is the business of the Board of Control to speedily execute this sentence. How? For the sake of the League and the church, and for righteousness' sake, let the Board find a way without a moment's unnecessary delay. This is the vehement voice of universal Methodism.

"The Guilty and Convicting Contract"

[A distinguished reader, greatly interested and incensed, requests that the "guilty and convicting contract" be re-published in briefest form, so that it can be more "conveniently secured and carried for private use and exhibition."]

THE following is an exact copy of the text of the contract entered into between General Secretary Schell and E. O. Excell in the matter of royalty:—

Chicago, March 5th, 1897.

For value received I (E. O. Excell) promise to pay to Edwin A. Schell one-fourth of the royalty I shall receive from the Western Methodist Book Concern on "Songs for Young People" (copyrighted 1897 by the Western Methodist Concern) after deducting fifteen hundred dollars (\$1,500.00) money expended on permissions, etc. It is further agreed that if I (E. O. Excell) shall desire to continue these same relations with Edwin A. Schell on future books to be edited by me for the Western Methodist Book Concern, I (E. O. Excell) shall have the option of so doing, and the said Edwin A. Schell hereby agrees to turn over all future song books that he may be able to secure to said E. O. Excell from the Western Methodist Book Concern, provided said E. O. Excell shall so desire and request; and for all future books so secured, I (E. O. Excell) agree to pay to said Edwin A. Schell one-fourth of all the royalty received from books so secured.

E. O. EXCELL. EDWIN A. SCHELL.

It will be noted that it was on "Songs for Young People, edited for the Western Methodist Book Concern," that the royalty was paid; and that it was on "all future song books that he may be able to secure to said E. O. Excell from the Western Methodist Book Concern," that the royalty was to be continued. This contract shows beyond the possibility of a doubt that the General Secretary intended to sell, knew he was selling, and did sell, his official influence. Under these conditions, therefore, it is not surprising that Schell's copy of the contract should have been placed in a safety deposit vault, and that Excell's was sealed up in an envelope endorsed, "Not to be opened until after my death," and put into his vault.

A CASE OF OFFICIAL WRONG-DOING

[From the *Michigan Christian Advocate*.]

OUR beloved church is in the throes of an ugly scandal, the scene of which, we are sorry to say, is laid in the young people's department. Rev. Edwin A. Schell, D. D., General Secretary of the Epworth League, is accused of official wrong-doing. . . . A young man himself, he had probably observed how older officials were supplementing their salaries by various good devices, and he probably concluded that private royalty in exchange for open official energy was an easier method of acquiring the coveted amount of extra compensation than traveling over the country lecturing and preaching at high fees would be. Unfortunately for him, the irregular terms of the secret contract were unearthed and finally brought his case before the Board of Control for investigation.

Had Dr. Schell seen his day, he would instantly have resigned when the above paper [the minute of the Board of Control] was adopted. It ought to have been clear to him that though exonerated from "wrong intent," his conviction of "a serious official wrong" would debar him from further successful work as leader of Methodist young men and women. This was probably what the Board of Control expected. In a communication to us, one of the fifteen who voted to adopt the paper, says: "The feeling of the Board was such that any other verdict would have split the Board and perhaps the League. Everybody felt that the resolution was not ideal, but it was one which, in the main, was acceptable to all. Some members said positively that Schell had done no wrong. Others thought it a very serious offense and demanded drastic measures. But on the resolution all could unite. We all felt, I believe, that his voluntary retirement would follow."

But his "voluntary retirement" did not follow, and as there is a higher court than the Board of Control—the court of public sentiment—his opponents straightway appealed his case and are giving him a warm newspaper trial. Whole broadsides of inquiries and protests have been fired at him, and his immediate resignation has been vigorously demanded. Dr. Schell's replies to his critics so far do not appear to be very satisfactory. He gives the "lie" to his accusers, but fails to present the body of truth to which his friends are wanting to anchor. If he is in possession of facts which will impress the public as they seem to have impressed the Board of Control, he owes it to the church and to himself quickly to lay them bare. The American people are considerate. They rarely allow an accused man who has anything to say for himself to go down unheard. Fierce attacks do not expedite final condemnation, but rather produce reaction. Cool, calm, kind and judicious proceedings are what we want. The public is anxious to learn how an official who was considered competent for the duties of his office could be guilty of a "serious official wrong" with "no wrong intent," and how an organized body of intelligent Methodists like the Board of Control could conclude that an official with such a record was yet suitable to be a great leader for our young church members.

If discredit is not to be cast upon the whole Epworth League management, prompt measures should be instituted by the authorities to prove that lofty conceptions of unsullied honor are still their ideals and that incorruptible integrity is both a requisite and a fact in the character of men in high position. The *Advocate* demands that this case receive the immediate and thorough attention which its gravity requires.

TEMPORA MUTANTUR

A hundred years ago,
If men were knaves, why, people called
them so,
And crime could see the prison-portal bend
its brow severe at no long vista's end.
In those days for plain things plain words
would serve;
Men had not learned to admire the graceful
swerve
Wherewith the æsthetic nature's genial
mood
Makes public duty slope to private good.

The Ten Commandments had a meaning
then,
Felt in their bones by least considerate men,
Because behind them Public Conscience
stood,
And without wincing made their mandates
good.

Whom rogues their aires, their milder sons
call smart,
And "slightly irregular" dilutes the shame
Of what had once a somewhat blunter
name.
With generous curve we draw the moral
line;
Our swindlers are permitted to resign;
Their guilt is wrapped in deferential names,
And twenty sympathies for one who blames.
Add national disgrace to private crime,
Confront mankind with brazen front
sublime,
Steal but enough, the world is unsevere, —
Tweed is a statesman, Fisk a financier;
Invent a mine, and be — the Lord's knows
what;
Secure, at any rate, with what you've got.
The public servant who has stolen and lied,
If called on, may resign with honest pride.

With choker white, wherein no cynic eye
Dares see idealized a hempen tie,
At parish meetings he conducts in prayer,
And pays for missions to be sent else-
where.
On 'Change respected, to his friends
endeared,
Add but a Sunday-school class, he's revered,
And his too early tomb will not be dumb
To point a moral for our youth to come.

— James Russell Lowell.

IN DOWNRIGHT EARNEST

BISHOP W. F. MALLALIEU.

THE men who have moved the world
have been in earnest. Souls that
blaze and burn have enkindled other
souls. The indifferent and careless veg-
etate, live and die and are forgotten.

There were never more earnest men
on the face of the earth than now.
They are found in every profession and
in every department of human activity.
There are some such in the ranks of the
Christian ministry — would that there
were many more, for if any men ought
to be in earnest it is those men who are
called of God to be ambassadors of the
court of heaven to a sinful and rebell-
ious world!

It is manifest that the powers of evil
were never more active and determined
than in our own land and among our own
people. The average politician illus-
trates the truth of the proposition that
earnestness is everywhere prevalent.
From this time on for the next twelve
or fifteen months the politicians will be
in desperate earnest to secure the ad-
ministration of the general govern-
ment. They see the prospect of great
personal honors and emoluments, and
for them they will toil and strive as men
rarely strive for the infinite wealth and
glory of heaven. Business men are in
earnest to add to their possessions. The
intensity of effort put forth for the ac-
quisition of riches is painful to witness.
It would seem that no price is too great

to pay, no sacrifice too great to make,
if by any means the coveted prize may
be secured.

But of all men the preacher of the
Gospel ought to be in downright ear-
nest. The enemies that confront him
are alert, audacious and strong.

The saloon takes no vacation. It
would keep about its infernal work
seven days in each week if the law
would allow it. Its vigilance is per-
fectly marvelous. It schemes and plots
and studies. It will not be satisfied
with old methods. It is set on fire of
hell for the accomplishment of its ne-
farious purposes. Surely Satan must
gloat over the activity and earnestness
of his most loyal servants, the saloon-
keepers, as he contrasts them with not
a few of those who profess to be follow-
ers of the constant and tireless Master
who went about doing good. The serv-
ants of Satan take no long vacations,
take no occasion to shut up their places
of business except on compulsion, have
no divided interests, but this one thing
they do as though a mighty power im-
pelled them.

"Go to the ants! for one poor grain
See how they toil and strive;
Yet we who have a heaven to obtain,
How negligent we live."

We need not go to the ants for the
lesson so many need to learn; we may
go to the worst and wickedest of all the
servants of Satan, the saloon-keepers,
and we may learn the lesson of diligent
and unceasing activity. If such as
these can be in such tremendous ear-
nest, why should not all the people of
God, and especially all preachers, be
even more in earnest?

That wonderful man of God, William
Arthur, says: "The want in this age,
above all wants, is fire, God's fire,
burning in the hearts of men, stirring
their brains, impelling their emotions,
thrilling their tongues, glowing in their
countenances, vibrating in their actions,
expanding their intellectual powers
more than can be done by the heats of
genius, or argument, or party, and fus-
ing all their knowledge, logic and rhet-
oric into a living stream." Of course
there are some people and some preach-
ers who would be as much afraid of such
a baptism of fire as they would be of
the bubonic plague or an earthquake.
We hear them exalting reason, and intel-
lect, and composure, and deprecating
enthusiasm and emotion, as though the
sensibilities did not make up a full third
of every well-proportioned human soul.
Almost without exception reason and
intellect do not realize the highest pos-
sibilities of which they are capable un-
til they get the baptism of fire.

The man who is not in earnest wastes
his time in trivialities. He is simply a
putterer. He would be vastly aston-
ished if anything of special magnitude
or importance should take place as the
result of his work. He can "do
chores," raise a little money to white-
wash a parsonage fence, put some new
shingles on the roof of church, parson-
age or shed, buy paint for the renovation
of church property, and do forty lit-
tle things that are all well enough in
their way; but when it comes to plan-
ning a continuous campaign against sin

and worldliness and the crying evils
that afflict society, when it comes to the
devotement of soul and body to the ex-
ecution of a well-considered plan, the
weak, ready-to-halt brother puts every-
thing off to the Week of Prayer, and
then the awful weather is too much for
him, and he incontinently goes into
winter quarters and nothing is accom-
plished.

Why not "look Christ in the face; in
all doings, note what Christ did in like
circumstance, and do as He would have
done?" From first to last He was in
downright earnest. "Wist ye not that
I must be about my Father's business?"
was the reply He made to the chiding
of His mother when she found Him in
the temple; and His last word as He
hung upon the cross was, "It is fin-
ished."

The call today is for earnest men in
the pulpit and earnest people in the
pews. It is a time when God's people
are called upon to do with all their
might the daily duties of life, and in the
same spirit to intensify all Christian
activities. It is not in every one to pos-
sess great genius, great eloquence, great
learning; but any one may be in down-
right earnest. There is no wiser, no
better thing in Goethe's "Faust" than
this: —

"Be honest, if you would be eloquent;
Be not a chiming fool with cap and bells;
Reason and genuine feeling want no arts
Of utterance — ask no toil of elocution;
And when you are in earnest, do you need
A search for words? Oh! these fine
holiday phrases,
In which you robe your worn-out com-
monplaces,
These scraps of paper which you crimp
and curl,
And twist into a thousand idle shapes,
These flagger ornaments are good for
nothing.
Cost time and pains, please, feed, impose
on no one;
Are unrefreshing, as the wind that
whistles
In autumn 'mong the dry and wrinkled
leaves."

Why not throw all carelessness and
indifference to the winds? Why not
gird the soul for a mighty conflict?
Why not be in downright earnest to fin-
ish the work God has given us to do?

Auburndale, Mass.

A TREE BY EZEKIEL'S RIVER

REV. WILLARD T. PERRIN, PH. D.

LAST Sunday, as in other Sunday-
schools of Christendom, Ezekiel's
vision of the great river flowing forth
from the temple of God was the theme
of Bible study for the Farm Bible Class
gathered in the spacious parlors of Mr.
W. E. H. Massey, proprietor of Dentonia
Park Farm. This Sunday afternoon Bible
service, instituted this summer for all
the people upon the place who care to
come, is usually conducted by Mr.
Massey himself, who has had for several
years a most interesting Bible League
for Young Men at the Central Methodist
Church, Toronto. On this occasion the
study of the lesson was preceded by the
baptism of Dorothy Massey, a sweet babe
of some sixteen months, the youngest of
the three daughters of Mr. Massey.

Dentonia Park Farm is located about

six miles to the eastward of Toronto, and a little north of the lake. It comprises over two hundred acres, pierced by the valleys of two creeks which give to its topography a pleasing variety. Upon it are trout ponds, the best poultry plant in Canada, and a fine herd of Jersey cattle housed in a model barn planned by the proprietor. This Jersey herd took first prize at the great Toronto exhibition last year.

At Dentonia Park, where both of us were guests, it was my privilege to spend a day or two with Mr. G. E. Gordon, of the Walker-Gordon Laboratory Co., of Boston, Mass. It is he who has planted, as it seems to me, a tree by the great river of Ezekiel's vision. For do not the trees which Ezekiel saw, with their fruit for meat and their leaves for medicine, symbolize those humanitarian institutions which are rooted in the river nourished soil and grow to bless mankind?

Mr. Gordon was born in England, the son of a village clergyman of the Established Church. In his teens he was sent on a business trip to Australia, where he remained for several years. About 1860 he came to the United States and went westward, finding a home in Wisconsin. From his youth he has been familiar with cattle. In Wisconsin for many years he was president of the Humane Society. In this capacity it was his duty to inspect the institutions for foundlings and young children. In these he found the mortality of babes most lamentable, as high indeed as eighty per cent. His heart was touched. He gave himself to the study of the problem how to save the babes. He sought the best scientific institutions. He worked day by day for years in his own laboratory. He discovered what he believes to be the effective method of preventing death among infants. It is their scientific feeding with the clean modified milk of cows. The outcome has been the establishment, in a dozen leading cities of North America and in London, England, of branches of the Walker-Gordon Laboratory Company, its headquarters being in Boston. Another such laboratory is soon to be opened at Dentonia Park Farm for the benefit of Toronto and vicinity.

The two principal features of the Walker-Gordon method are cleanliness and the scientific modification of the milk. The cleanliness is to get rid of the bacteria which are so harmful to susceptible stomachs. The rules enforced in the interest of cleanliness remind one of the ceremonial laws of the ancient Temple service. The buildings are isolated from highways and other forms of contamination. The barns are constructed so as to be easily kept clean. The cows are carefully selected, must pass the tuberculin test, are in the care of a competent foreman, are periodically inspected by an expert veterinarian, are scientifically fed and drink pure water from individual vessels. Like the ancient priests, the men upon these farms, who serve God by ministering to the little children, are under most stringent regulations. A physician supervises their health and examines each man every few weeks. Before milking they thoroughly wash themselves, put on white clothing which has been sterilized, sit upon ster-

ilized stools and milk into sterilized pails.

The milk is most carefully guarded against evil germs. It is taken at once to the milk-house, filtered, cooled and bottled. The air of the milk-house is kept clean. The house has double windows tightly closed, the air being changed by an exhaust process. The fresh air is filtered and washed by a spray before it is admitted. Flies are excluded. The dairy-men wear sterilized clothing and do not visit the barns or work upon the farm. Visitors may look through windows, but are not allowed within. All cans, tanks, coolers, separators, jars, bottles, shipping cases and other articles which come in contact with the milk are sterilized before use.

The results are remarkable. Fresh milk thus cared for and kept cool will remain sweet for twenty-five days! It can be taken across the Atlantic and back again without spoiling. It is an unspeakable benediction to young children when traveling with their parents. It is in great demand among wealthy families and is sought for by yacht owners for their cruises. This clean, wholesome milk is especially prized in sickness. Last fall when my wife was so ill with typhoid fever and could not take ordinary milk, it was a Godsend to secure four pints every day of this luscious life-supporter.

The other feature of the Walker-Gordon method is the scientific modification of milk for individual babes according to their physical condition. This in particular is Mr. Gordon's invaluable contribution to this work. By formulae which he has most carefully worked out the laboratories are prepared to supply milk containing varying percentages of fat, casein, albumen, sugar and other constituents as may be prescribed by an attending physician. The laboratory thus puts up a physician's prescription for such food as the infant ought to have, just as the pharmacist puts up a medicine. It is needless to say that progressive physicians hail this new movement with great joy. Under such feeding Mr. Gordon is happy to report that in families where babes receive good care none at all are lost, except by some catastrophe, and in poor families, where babes get this food but are not well cared for, less than twelve per cent. die.

In Boston thousands of dollars, which are gladly contributed by benevolent people, are annually spent in scientifically feeding the children of the poor, and very many lives are thus saved in the tenement houses during the heat of summer. It is now Mr. Gordon's worthy ambition somehow to bring this unspeakable boon within reach of families of moderate means, where there will then be better feeding and fewer caskets. Upon such a man must surely rest the benedictions of Him who took the little children in His arms and loved everywhere to heal the sick.

Mr. Gordon I found to be a perfect gentleman, a wide traveler, broadly cultured, of extensive acquaintance, a veritable encyclopædia of information, and possessed by a noble purpose. It is of interest to Methodists to know that he

was educated in a Methodist school, has a sister who married a Methodist minister, and two Methodist brothers in Australia, and has a liking for good Methodists himself. An active member of the company is Mr. Waterhouse, a brother of our popular and efficient pastor at Wollaston, Mass.

DR. BOWNE ON THE ATONEMENT

REV. D. C. KNOWLES, D. D.

WE have been deeply interested in the writings of Dr. Bowne on the Atonement. He has set forth in unmistakable language the errors of the satisfaction theory and the manifestation of the wonderful love of God in the death of Jesus Christ. With all this we find ourselves in hearty accord. We judge from these articles that he fully accepts the moral theory as his own. There is one sentence, however, which seems to indicate a doubt in his mind whether this theory has fully compassed the subject. He says, "If any one chooses, or feels a need for something more, it is open to him to say that there are back-lying mysteries in the Divine nature which transcend this view. To this we should have no objection, if we were allowed to add that they also transcend all the traditional views." This would indicate that Dr. Bowne is not quite settled that the moral theory is adequate to the demands of Scripture. We are glad for this one qualification. It leaves an open door for further discussion.

Bishop Foster, in his masterly work on "Sin," just published, is very emphatic in his convictions that the moral theory does not satisfy Scripture statements. On page 282 he says:—

"This theory has much truth in it, and much greatly neglected truth. It presents a view of the case which is both important and greatly obscured in the generally prevailing expositions of the subject. But it is certainly a defective view. It presents only one class of the requirements of the case. It provides for a part of the difficulties in the way of man's deliverance from sin, but wholly ignores another part. It shows how the work of Christ is related to man, but utterly denies its relations to God. It is a mode of saving from sinning, but not from the guilt of sins. It knows nothing of pardon. It denies that there is any impediment in God's nature or government to His favorable treatment of the sinner if he will but cease sinning."

Again, on page 285:—

"The ground of rejecting this theory is, not that it has no truth in it, but that it is a fractional and distorted truth allied with a fundamental and dangerous error."

Page 286:—

"It utterly ignores essential truths of the system. It is false in its negations to the general tenor of revelation; false especially to all the placard terms, emptying them of their meaning; false generally to the doctrine of sin; false, as a rule, in its Christology; false in its entire view of the nature and necessity of the atonement. Specifically: (a) It gives no adequate view of justice in the punishment of sin. (b) It fails to grasp the significance of the death of Christ as an objective ground of atonement, doing away with its necessity as a ground of forgiveness and reducing it to simple martyrdom. (c) It robs Him of His exclusive

rank as Saviour, and makes Him one of many saviours. (d) It necessarily retires a large part of revelation, or so explains it as to do violence to all just rules of interpretation. (e) It is a philosophy rather than a Scriptural theology in a case in which revelation alone is competent to speak."

These are strong words, but we think they are in hearty accord with the teachings of Scripture.

We desire to quote another teacher of high authority on this great theme. We all bow reverently before his statements, believing that he was a post-graduate in a unique theological school whose faculty was made up of the glorified Son of God (see Galatians 1: 12). Paul says (Romans 3: 25-26): "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." Here surely is a "back-lying mystery" which ought not to be overlooked in any complete explanation of the atonement. The apostle is so impressed with its supreme importance that he twice asserts that it "declares the righteousness of God" in order that He might appear as "just" in forgiving sin.

Bishop Foster explains it (page 283, volume on "Sin") as follows: "There is a bar to salvation which it [moral theory] does not bring into view, namely, the bar of public justice. If the sinner is saved it must be on grounds which will make his salvation not at the sacrifice of justice." We are not satisfied that Dr. Bowne should dismiss all efforts to explain this passage as "hocus-pocus." Our reason asks a rational interpretation of this Pauline statement, and we are entitled to a serious solution if possible.

We trust that Dr. Bowne will give us his view in an additional article, and not wave it aside as an "abstraction" or "forensic fiction," with which we have no possible concern.

In saying all this, we are devoutly thankful that man can be saved without solving the mysteries of the atonement. But the human mind is so constituted that, like the angels, it desires to look into these matters. It ever asks after the reasons of things. It has a right to ask, if it asks humbly and with a reverent spirit, free from dogmatic assertiveness. To deny this right would at once put a stop to all scientific progress, and bring the forward movement of the race to a dead halt. We believe there is a rational answer to Paul's assertion, and that it is possible to make the interpretation more or less perfect.

Tilton, N. H.

— There was a period in my ministry when most of my people were in a very desponding state of mind. The more I tried to comfort them, the more they complained of doubt and depression. I knew not what to do, or what to think. About this time, our attention was directed to the claims of the perishing heathen in India. My people were aroused and interested. They set out with earnestness and zeal in the new path of

Christian usefulness. They did what they could; and, while thus engaged, the lamentations ceased, the sad became cheerful, the desponding calm. God blessed them when they tried to be a blessing. — Andrew Fuller.

JOHN WESLEY TRUEBLOOD, LAYMAN

REV. W. F. BERRY.

AFTER three years of faithful and fruitful service on Farmsdale Circuit, Rev. James Strong Goodman had received his appointment to Swinton, a thrifty, growing factory town on the Twinbrook River. Returning from Conference, he was full of tender regret at the somewhat unexpected removal from the dear people at Farmsdale, and looked forward not without trembling and in some apprehension to his new charge. It was his first village appointment, his second charge. He expressed regret to his wife that they must move, and together they wondered what would be their reception by the unknown people, fifty miles away. On Thursday he found at the post-office a letter postmarked Swinton. With mingled feelings of fear and hope he tore it open, and read: —

MY DEAR BROTHER GOODMAN: The daily papers announce your appointment to Swinton. We know of the good work you have done at Farmsdale, and rejoice that it is our Father's pleasure that you are to lead us at Swinton in the Master's work. I greet you in love as my pastor! At our prayer-meeting last night many fervently prayed for yourself and family, and earnestly besought the Father to make your stay among us rich in fruitage.

We have a good parsonage, pleasantly situated and well furnished. Our church is wide-awake, aggressive, and full of spiritual fervor; and, need I add, thoroughly united.

By direction of a large number at prayer-meeting, I send you the heartiest Christian greeting of the church.

Will meet you at the station, if you will kindly write the time of your proposed arrival.

Sincerely yours,

JOHN W. TRUEBLOOD.

When James S. Goodman with his wife and little daughter stepped off the train at Swinton, they felt the warm grasp of a strong hand, heard the hearty voice of John Trueblood say, "We give you a cordial welcome to Swinton, Brother and Sister Goodman. God bless you!" and found themselves the centre of a welcoming group of Swinton Methodists.

A short ride with Trueblood brought them to the parsonage, where Mrs. Trueblood gave them a motherly greeting. They found dinner on the table, and everything ready for their immediate occupancy of the parsonage.

The first Sunday, that trying day to the new preacher, dawned bright and clear. John Trueblood ran around to the parsonage for the hymns, he said, gave the preacher a hearty good-morning, and incidentally assured him that he would find a most kindly and sympathetic audience.

When the preacher entered the vestibule for the morning service John Trueblood met him at the door and introduced him to a group of church officials and members waiting in the vestibule, and gave him a list of the appointments for the week.

The choir, composed of members of the church, sang soulfully, as an anthem, Martin Luther's "A mighty fortress is our God." The preacher, catching the inspiration of its rugged, vigorous faith, was greatly aided in the conduct of the service.

Announcing his text, "I am determined not to know anything among you save Jesus Christ and Him crucified," the preacher said: "You will notice that I have changed the tense of the verb to adapt it to the opening of my ministry among you. My theme is, 'The Secret of Christian Success.'" From the first utterance Mr. Goodman found encouragement and help in the kindly face and earnest attention of Trueblood; and while the responses in various parts of the church helped him to do his best, the deep, fervent responses of John Trueblood were like a tonic to his brain and heart. Indeed, later, when he knew Trueblood better, Goodman said, speaking of him as a listener: "He is a whole congregation in himself."

At the close of the service, while the people were pressing about the new preacher, John Trueblood was giving a kindly greeting to strangers, speaking cheering words to recent converts, inquiring tenderly after the sick and aged, smiling into the eager, upturned faces of the children, and dropping in the ears of the unconverted a loving word of exhortation. The grasp of his hand and the deep sincerity of his voice as he said to the preacher, "That was a blessed message, of profit, my brother, to us all," heartened and delighted him, and proved an antidote to the fulsome flattery of Squire Catchem.

Monday morning the church treasurer carried to the preacher sixty dollars in cash, and remarked: "Since Brother Trueblood came, we pay our preacher monthly in advance. Before that we had a large deficiency to make up at the end of the year; now we usually have a surplus. Trueblood says God will not bless a church that is slack and slipshod in its business methods; and I believe him, for since we have cared for the finances on business principles we have had more conversions than ever before, and the spiritual tone of the church has steadily deepened."

John Trueblood believed in the class and prayer-meetings, and gave them his earnest support. He prayed for them, planned for them, worked for them and in them. He could not sing, but was familiar with the standard hymns of the church, and delighted to quote them in prayer and testimony. He planned to sit near some strong true singer and was able to suggest in the social service hymns that were specially appropriate and arousing.

His prayers indicated an intimate acquaintance with God. He knew the promises, and plead them fervently. His prayers for the world and its minute interests he offered in the secret place. In the prayer-meeting he centered his faith and pleading upon the meeting and its immediate interests. He believed in brevity in prayer and put his belief into practice. He rarely attempted lengthy

exhortation. His words were usually a testimony of recent victory and of recent help received of the Lord, and of blessings that came to him in doing God's bidding. His delight in the Bible led him to frequently quote, with tender emphasis, some passages upon which he had fed to his own strengthening. Occasionally, after special prayer and study, the fullness of the Spirit impelled him to exhort with telling fervor and effectiveness. He frequently cited with credit some helpful thought from the church papers, and the large list of subscribers to church papers at Swinton testified to the double benefit of such quotations.

Trueblood kept careful watch over the converts, calling upon them at their homes or places of work, getting others to call, and was specially successful in leading them into personal and public Christian work. Sometimes he would spend an hour or more before the evening meeting in calling upon and inviting to that service any who needed such help to bring them out, suggesting that they pray specially for the meeting and invite some one to go with them. Then he would run around among the best workers and plan with them to make the evening meeting a season of special arousement. And his spirit of enthusiastic devotion to the work of Christ, like the measles, proved wonderfully catching.

He frequently walked home with the pastor after service, telling him of some souls near the kingdom, giving encouragement, and occasionally went into the parsonage for a season of conference and prayer for the work of the church.

He believed in the class-meeting. Though often urged to take a class regularly, he excused himself; not that he shirked any duty, but he always had some one to suggest to the pastor for a class-leader — some one who, he said, had sufficient ability and piety, and whose growth in grace would be greatly stimulated by such responsibility. He believed that his special forte was in getting others to work, and that in doing this he best promoted both his own and their Christian growth. Indeed, he was noted for his zeal and skill in getting the official positions filled with those who would be most helped by them and most helpful in them.

Bill Yarrow, a dissipated young man, was soundly converted, to the great joy of his long-suffering wife. Trueblood kept constant watch over him and saw with intense satisfaction his rapid growth in grace. Yarrow was well educated, had been well taught in the Sunday-school and at home, and had a good knowledge of the Bible. At the suggestion of Trueblood the pastor appointed Bill, on the anniversary of his conversion, the leader of a new class, and the result justified the wisdom and insight of Trueblood, for Yarrow not only made a most excellent class-leader, but also was rapidly developed by the responsibility of his position.

John Trueblood was not unwilling to lead when his leadership was demanded; but he believed that the church at Swinton did not exist to honor him, and that his highest honor was in minister-

ing to the true prosperity of the church through the preferment and Christian development of others.

In the fourth week of his pastorate Goodman took tea with Trueblood by invitation. He found a home of comfort, but not of luxury. Trueblood was a trusted and beloved overseer in the great factory at Swinton. He found his luxury in wise benefactions among the destitute and in a generous support of the work of his Master. The table talk showed Trueblood's intelligent interest in the history and work of his church. This did not surprise the pastor, for he had noted that Trueblood's well-selected and evidently carefully read library contained not only the best religious classics, but also the standard histories and biographies of his own church. Then, on the centre table, he had seen copies of the *Gospel in All Lands*, *ZION'S HERALD*, and the *Christian Advocate*. This prepared him for Trueblood's allusion to recent victories in the foreign field, and for his general knowledge of the work in the church at large, and explained the source of the touching incidents of Christian loyalty in China related by Trueblood in the prayer-meeting, and also his recent intelligent and vigorous defence at a board meeting of his church's polity when a penurious official complained at the needless and useless expense to the local church of presiding elders and Bishops and the exorbitant demands made upon the churches for benevolences.

John Trueblood did not criticise his pastor in his home nor to others, but lovingly told the pastor himself what he thought wrong in him. Goodman caught the higher criticism fever of a studious brother on an adjoining charge, and ventured one Sunday to discuss the double authorship of Isaiah, the certainty that Moses did not write the Pentateuch, and other similar questions as to Biblical authorship. The effort elicited criticism favorable and unfavorable, much of which reached the preacher via tattler's corner. John Trueblood ran into the parsonage Monday evening for a quiet chat with his pastor. Goodman expected him, and had braced himself to meet Trueblood's criticism of the sermon. He was disappointed and surprised out of his defensive attitude when Trueblood quietly said: "I am glad, brother, that you have devoted time to the study of Biblical criticism. Your sermon yesterday evidenced a clear and intelligent grasp of the views of Biblical critics. You preachers ought not to be ignorant of the variant views of students on this subject. But since these questions can never be settled by human research, it seems to me unwise to spend time discussing them in the pulpit when the great vital truths of Christianity so need to be presented, and their earnest, faithful presentation is so blessedly fruitful in results." Goodman was a trifle annoyed at first by Trueblood's kindly criticism of his sermons; but he soon discovered his sincere purpose to help him, and learned to prize and profit by the wise suggestions and hints of his faithful friend.

When the young people's movement reached Swinton church the proposed organization of an Epworth League met

with opposition in the official board. John Trueblood himself had grave questions as to the wisdom of the movement. Young and old were thoroughly united and were working in utmost harmony. His chief fear was that this harmony might be disturbed, and the efficiency of the church impaired. He said: "If the young people desire to organize an Epworth League, it is unwise to oppose them; opposition will only make them more determined and will loosen our hold on them. We are older and ought to be stronger. Let us show our strength and wisdom by a hearty co-operation with them in the movement;" and so faithfully did they co-operate that the Epworth League proved a blessing to the Swinton church.

John Trueblood was deeply interested in matters of state. "The church," he said, "ought not to be partisan, but it should, without regard to party, give its influence to civic righteousness." To him party success was only desirable when it meant the best good of the State. For a Christian to help up to official position a man unfit in character or ability was for him to disgrace and discredit his party, to be disloyal to the State, and untrue to God. He could not see how a Christian could be consistently a promoter or indorser of civic unrighteousness. Indeed, he affirmed that the spiritual paralysis which so alarmingly pervaded the church resulted largely from its tolerant attitude towards political lawbreakers, and its practical indorsement of political unrighteousness. For his part, he said, he would not dare to disgrace and dishonor God with his vote.

John Trueblood believed in revivals. The church, he said, could not live without them, and to promote them was, he affirmed, its chief business. He believed in evangelists, but said the time to employ them was when the church did not need them. When asked to explain this enigmatical statement, he said: "Unless a revival spirit pervades the church, the work of an evangelist will be lost; and if the spirit of revival pervades the church, a revival will come without an evangelist." Revival efforts, he declared, should commence with the first Sunday of the Conference year, and continue through the year; and all the lines of church activity should converge on one point, namely, the conversion of souls. Such persistence and definiteness of effort would more largely promote growth in grace, he claimed, than any other course. Trueblood had a list of unconverted persons for whose conversion he persistently worked and prayed, and no name was removed from his list except by conversion or death. In this particular his example was followed by many of his fellow-workers. As a result, the church at Swinton was a revival church, and in every sense a vigorous, growing church.

James S. Goodman's pastorate at Swinton was a blessed success; and in reviewing the years of his stay he accorded chief praise, under God, to the faithful co-operation and leadership of John Wesley Trueblood, a layman of the type he specially loved.

Waterville, Me.

THE FAMILY

MARTYRDOM

EMMA C. DOWD.

Oh, not all martyrs meet a speedy death!
One wears uncomplainingly pain's burning
crown;
One smiles, though sword-thrusts torture
every breath; —
Martyrs are they, unknowing earth's
renown.

And not to all comes fleshly suffering;
One tolls 'mid wretched throngs with
loving heart;
And one from Heaven gathers voice to sing
In her sad corner from the world apart.

And some there are whose daily drudging
round,
Performed in bravery for the Master's
sake,
Is martyrdom as real as if 'twere found
In one triumphant moment at the stake.

Earth's martyrology lacks many a name
The Lord has entered in His book of life,
For thousands need not rack or wheel or
flame
To be accounted martyrs in the strife.
Meriden, Conn.

Thoughts for the Thoughtful

Teach me, Father, now to go,
Softly as the grasses grow:
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, prompt with power,
Make as simple as a flower.

— Edwin Markham.

What an almost infinite field there is for
merces negativ! We cannot even imagine
all that God has suffered us not to do, not to
be. — Frances Ridley Havergal.

A top stands so long as it is spinning.
Ceasing to go, it falls. The Christian is kept
by Christ through active service of Christ.
When he ceases Christian activity, he falls.
— Peloubet.

From building on the sand and not on the
rock; from gaining though it were the whole
world and losing our own soul, deliver us,
Lord Jesus! — Christina Rossetti.

Do not let your daily necessities blunt the
edge of your ideal aspirations. Do not sink
into mere money-making machines. Man
lives, indeed, by bread; but, oh! remem-
ber that he doth not live by bread alone. —
Canon Farrar.

Look along any path of life at the stateli-
est figures walking in it. They are, most of
them, figures of men that have failed more
than once. Yes, any path. "It is very well,"
said Fox, the great English orator, "very
well for a young man to distinguish himself
by a brilliant first speech. He may go on,
or he may be satisfied. Show me a young
man who has not succeeded at first, and has
yet gone on, and I will back him." Miss Al-
cott wrote and burnt, and burnt and wrote,
until at last her "Little Men and Women"
came out of the fire. By the failure in art,
by the failure in science, by the failure in
business, by the failure in character, if we
wrestle on, we win salvation. But all depends
upon that if. The hard lot called Poverty,
Ignorance, Narrow Conditions, Accidents,
is waiting to give us, after the struggle, Tem-
perance, Diligence, Fortitude, Concentra-
tion. But after the struggle: that is, as we
wrestle with those conditions, these ele-

mental powers are waked in us and slowly
trained, and at last are left ours — our in-
struments by which to carve out life's suc-
cess and happiness. — Rev. W. C. Gannett.

Do you envy this fisherman who lent his
boat to Jesus? He offers us the same honor;
He begs us to do Him the same favor; He
comes to each of us and asks us to let Him
have our daily occupation as His preaching
place — the office and workshop, the counter,
the desk, the mother's work in the home,
the servant's work in the house — this is the
pulpit He seeks. Will you let Him have it
today? — Mark Guy Pearse.

I do not know how to illustrate the incar-
nation. The only thing I ever thought of is
very imperfect. You know how the coast
line of the ocean runs from Maine to Cape
Cod. Outside is the great ocean. What is
inside those little curves? The ocean, of
course. You call one the ocean and the other
the harbor or the bay, but it is all one
ocean. The water is the same; it tastes the
same, looks the same. Here is the great eter-
nal God, filling all space, only in one place
He flows into a little curve, Jesus of Naza-
reth, but it is the same God whether He is
there in heaven, or here in Jesus. Oh, I hope
you don't understand this. It would be such
a little thing if you and I understood it. —
Alexander McKenzie, D. D.

None of us can tell for what God is educat-
ing us. We fret and murmur at the narrow
round and daily task of ordinary life, not
realizing that it is only thus that we can be
prepared for the high and holy office which
awaits us. We must descend before we can
ascend. We must suffer, if we would reign.
We must take the *via crucis* (way of the
cross) submissively and patiently if we would
tread the *via lucis* (way of light). We must
endure the polishing if we would be shafts
in the quiver of Emmanuel. God's will
comes to thee and me in daily circumstances,
in little things equally as in great; meet
them bravely; be at your best always, though
the occasion be one of the very least; dignify
the smallest summons by the greatness
of your response. — Rev. F. B. Meyer.

The passionate tempest,
With rush and wild roar,
And threatenings of evil,
May beat on the shore;
The waves may be mountains,
The fields battle-plains,
And the earth be immersed
In a deluge of rains:
Yet the soul, stayed on God,
May sing bravely its psalm,
For the heart of the storm
Is the centre of calm.

Let Hope not be quenched
In the blackness of night,
Though the cyclone awhile
May have blotted the light,
For behind the great darkness
The stars ever shine,
And the light of God's heaven
His love shall make thine;
Let no gloom dim thine eyes,
But uplift them on high
To the face of thy God
And the blue of His sky.

— Marianne Farningham.

The reason is apparent why God often
sends us down into the depths. It is not
that He has forgotten us or wishes to de-
stroy us. It is only that we may find Him
there. He knows very well that otherwise
we may fail to discover Him. He knows
how easily we are dazzled and misled by the
lights that sparkle and dance around us;
He knows how easy it is for us to be content
with what the passing hour may bring. He
knows that when our immediate desires are
gratified, we are only too apt to forget that

we have any deeper desires. And so He
sends disappointment upon us, or perplex-
ity, or sorrow and affliction. He lets all His
waves and billows go over us. He suffers us
to struggle vainly and in the darkness, until
our strength is exhausted and our hope it-
self extinct. There was, perhaps, no other
way by which we could be taught our ig-
norance, our weakness and our need of His
almighty and ever-present help. Out of
the depths we were forced to cry to Him,
and our cry has brought Him to the rescue.
— EDWARD B. COE, D. D., in "Life Indeed."

NEXT VACATION

GERTRUDE L. STONE.

THE three girls who sat on Marion
Way's broad piazza were brown
enough to proclaim without words that
they had just returned from their vaca-
tions.

"Two days more, and then school-
teaching again, Marion!" said Rachel
Strong, laconically, from the hammock.

"Very kind of you to ride your wheel
a mile and a half this hot morning to
let me know," replied Marion, lazily.

"Are there three days more before
you go back to the medical school?"
asked Rachel of Jane Curtis.

Jane nodded assent.

Since they had all deplored the fact
that it was the last week of vacation in-
stead of the first, conversation had not
been very brisk. After a few minutes
in which nobody spoke, Rachel Strong
brought her hammock to a standstill.

"Girls," she said with decision, "we
certainly do not take so much joy in the
review of our vacations as some of the
other people I've seen this year. Now,
seriously, there must be something
wrong in the way we have spent the
summer or we should not be such a
group of discontents this morning. It
isn't because we must go to work next
week; there isn't one of us who wants
to be a lady of leisure next year. It
must be because there is something in
the retrospect in each case that is not
altogether pleasing. I wonder if we
know what it is? Marion, will you —
can you — tell us why your vacation was
not satisfactory?" asked Rachel, plead-
ingly.

"Yes, indeed," answered Marion eas-
ily, as she settled herself more luxu-
riously still in the big rocker. "The
cause of all our trouble was a copy of
ZION'S HERALD. We were having such
a good time; we went to the old home-
stead as usual, had Dinah with us, and
didn't have a care, until mother read
that fateful copy too carefully. You
saw the request for a home for little
Rose, of course? According to confes-
sions made lately, not one of our fam-
ily has felt entirely self-satisfied since
reading that. Next year we carry one
city baby with us and keep supplied
with one all summer long."

"That is good of you!" said Rachel,
warmly.

"Hardly that," said Marion, laugh-
ing. "I know I am going to do it just
to avoid the uncomfortable feelings I
have had for the past few weeks. You
know I believe in being comfortable
whenever it is a possibility," she added,
thumping a big cushion to an inviting
plumpness. Then as Rachel continued

to smile incredulously, she broke off her own account, and looking inquiringly at the graceful girl opposite her, said, roguishly: "Have you had anything, Rachel, to make you feel bad inside—in the spot where you 'live,' as David Harum says?"

"I don't want to tell," answered Rachel, pleadingly, "really I don't."

"Not fair, not fair," cried the other girls. "You proposed these miserable confessions yourself," said Jane Curtis.

"Well," said Rachel, with a wry face, "if I must tell, let me get it over with as quickly as possible. I did go to that abandoned farmhouse I talked about all the spring. There were seven of us in the party. I am not going again." Rachel had to stop to laugh at her recollections. "It might have been a successful enterprise just as well as a failure, and I hope my account will not deter any one from a similar experiment; but do have the word of honor of each member of a party not to be sick and to heartily enjoy the cooking of four schoolma'ams and three business women. But I have an ideal plan for next vacation!"

"Didn't I hear you say something similar about this summer's plan?" queried Jane, a smile lurking about the firm mouth.

"Oh, yes," admitted Rachel, "but this new one has been tried, and I have two unimpeachable witnesses to its success."

"Tell it! tell it!" demanded Marion; "no side issues!"

"Will it make people feel more comfortable at the close of the vacation?" asked Jane.

"I think so," responded Rachel. "Anyway, it is the plan of the only two people I've seen who want to live the summer right over again instead of planning for next."

"Who are these people?" asked Marion.

"Cousins of mine," answered Rachel; "and if I could forget to contrast our vacations, how I would swell with family pride! They are two girls about my own age. They have good positions, but neither one earns as much as I do, and their father earns very little nowadays. This year the girls put their vacation money together and persuaded their father that the one thing they wanted was to take him down to his old home in Vermont to show them the places he knew when he was a boy. He was perfectly delighted to go, he had not been to the little village for twenty years. One of the girls said, with a long breath of delight, 'Father remembered every stone within a radius of ten miles, and we have seen each one.' They were so brown and so happy—all three of them. It was a week ago that I saw them, they were on their way home; both the girls declared then that it was the best vacation they have ever had, and they wished they might live it right over again."

Jane Curtis laughed. "Not another word if you want to hear anything about my vacation. Oh, dear! Oh, dear! Such a story serves to keep one's self-esteem within bounds, doesn't it?" Jane shrugged her shoulders. "You want to hear my vacation report? I long to give it at once. My dear young friends," she began in a mock heroic

tone, "I have been abroad. I have spent ten weeks racing over Europe. I have done exactly what I have called other people idiotic for doing. I have gone so fast and seen so much I can remember precious little about anything. I think I did it to gratify a senseless pride in being able to say with haughty and indifferent mien, 'Oh, yes, I have seen it.' I have spent more money than I care to tell. I might have spent a third as much, learned more, and had enough money left so that I could give a vacation to some one else who needed one. This has been slowly filtering into my mind ever since I got home and saw how tired father and mother look. I'll give you my itinerary, and you can read Baedeker to see what I did this summer." Jane rose, with a quiet look of determination in her fine black eyes. "I move," she said, "that this assembly adjourn. I must meditate; the rest of you people seem to have meditated already to some purpose. I should like to save a scrap of my shattered self-appreciation to begin again with. Why not plan to report again at the close of next vacation? Perhaps before that some of my less-favored cousins may have given me an idea that will equal Rachel's."

Gorham, Me.

THE BRIGHT SIDE

THERE was once a young man who met with what seemed to him a great misfortune. He was a college student, and used his eyes so constantly that before he finished the four years' course the doctors told him that he must not read any more for a year, and besides that must take a long rest. This made him very unhappy, for he was fond of studying, and wished to graduate with his class.

But there was no help for it, and he packed his trunk, and went to visit some cousins who lived in a pretty village on the shore of one of the great lakes.

The youngest of these cousins was a little girl of nine, who had always been very delicate, and could not play as hard and as long as most children. As the days went on the young man, who at first spent most of his time lying in a hammock and thinking how unhappy he was, began to notice how little Nora acted when she was forbidden to do anything the stronger children were playing. One day the other children were going berrying, and Nora begged to be allowed to go, too.

"I don't dare let you, dear," said her mother. "You remember you were so tired the last time you went."

The tears came to the little girl's eyes, and she walked away by herself and sat down near the hammock. But presently the student heard her say to herself, in quite a happy tone:—

"I believe it's better not to go, after all, for there's my new painting outfit I haven't used yet, and as long as they're all about I shouldn't care to work."

And a few minutes later, when the student strolled into the sitting-room, Nora sat at a table, with a painting-apron tied around her neck, and the paints spread out about her.

At another time her playmates were making a great frolic of carrying a load of wood into the shed. Of course it was work, yet they were having so much fun over it that Nora wanted to help, but the eldest sister said she was not strong enough. Nora looked grieved, but brightened up in a moment, and announced that if she couldn't carry wood,

she would look for that queer fly, the "ich-neumon," which Cousin Polly wanted to see. She was successful in her search, as it turned out.

Every time she was unable to do the thing she wished, she looked about for something which was within her power, of work or play, and she did this so sweetly and cheerfully that it taught the young man a lesson.

"Surely," he said to himself, "because I may not do what I would choose, that does not prove there is no work waiting for me."

Gradually he found so many people needing help, and such pleasant ways in which he could find employment for the long summer days, that he learned more from them than all his study at college could have taught him.

But it was Nora who taught him the best lesson of all, and that was, that God always has helpful work for us to do, even if we are denied that for which it seems to us we are best fitted. — *Young People's Weekly*.

THE MEADOW LARK

When the first September rain
Has gone sparkling down my pane,
And the blue has come again,

And with pearls each leaf is shaking,
Then a soft voice rises near,
Oh, so mournfully and clear

That the tears spring as I hear —

"Sweet — O Sweet — my heart is breaking!"

Gone the white mock-orange sprays,
Gone the clover-scented days,
Gone the dear, delicious days,

And the earth sad tones is taking;
But who could the spring forget
While that soft voice rises, set

Deep in passion and regret —

"Sweet — O Sweet — my heart is breaking!"

Was it only yester-year

That I stood and listened here,
Without heartache, without tear,

For a burst of joy mistaking

Those full, lyric notes of pain,
Mounting yet and and yet again
From the meadows wet with rain —

"Sweet — O Sweet — my heart is breaking!"

I know better, lark, today;

I have walked with sorrow; yea,

I know all that thou wouldst say;

And my heart with tears is aching

When across the fading year

Thou goest calling far and near,

Oh, so mournfully and clear —

"Sweet — O Sweet — my heart is breaking!"

— ELLA HIGGINSON, in *Independent*.

"ONLY ONE BAD BOOK"

SARAH L. TENNEY.

A FEW months ago a party of ladies visited one of our prison reformatories for women. Among the inmates was a woman not over thirty years of age who seemed superior to her surroundings and to her companions in crime. There was an air of native refinement about her one would hardly have looked for in such a place, and a dignified reserve that betokened gentle birth despite her environment. One of the ladies was greatly attracted to her and drew her into conversation, when she was surprised to find the young woman well educated and of more than ordinary intelligence.

"Would you mind telling me," asked the lady, as the interview was drawing

to a close, "why you are in this place, when everything about you seems to indicate you are capable of better things?"

"Madam," was the startling reply, "I owe my being here entirely to the reading of one bad book." And then she went on to explain to her interrogator the nature of the book—its flashy but fascinating style, its pleasing sophistry which she either could not or would not see through, but which so attracted her that she yielded to its unwholesome influence and shaped her course of life according to its suggestions, until the result was a ruined character and a convict's cell.

"What a sermon on the mischief wrought by the sensational literature of the present day!" remarked the lady to her friends as she related the incident to them on their way home from the prison. "If the reading of only one bad book has such power to wreck a life, what must be the fate of those whose minds are steeped in such literature week in and week out, year in and year out? Is it not time to sound a note of warning?"

So we repeat—Is it not indeed time to sound a loud note of warning to our young people against this pernicious practice of indulging in sensational and even questionable literature? When our libraries are full to repletion with the standard works of the world's best writers past and present, why is it that the majority of young people—and older ones, too, for that matter—insist upon reading the trashy books that flood the literary market, in preference to the helpful, uplifting thoughts of noble minds that inspire to lofty deeds and a life of usefulness to our fellow-men? Statistics show that by far the largest per cent. of books issued annually by the publishing houses, and called for constantly at the public libraries both in the city and country towns, are of a sensational character. Why this constant craving for something to stimulate the emotional part of our nature? Why this insatiable demand for the novel above all other forms of literature? Is it a relic of barbarism with this difference, that, whereas in mediæval times men crowded the arena to watch the combat between gladiatorial muscle and brute strength, we demand that the human heart be laid bare the while we watch with eager, tireless gaze the play of its delicate mechanism, the struggles of its sensitive organization under the stabs and tortures of opposing fate? Is this the result of our boasted civilization and modern culture?

One might almost believe it when it is noted with what avidity the public mind seizes upon the most exciting novels, as well as the most harrowing details of crime in the daily newspapers. Statistics show, also, that the number of readers with low or unformed tastes is constantly increasing, and this, no doubt, accounts for the vast popularity of the cheap novel.

But what is to be the cure? Not every one who indulges in pernicious reading may bring up in a convict's cell; but may it not be a fruitful source of the long list of defalcations, betrayals of

confided trust, corruption in high places, faithlessness to marriage vows, sudden disappearances, suicides and murders, which have almost ceased to startle us with their frequency of repetition or shock us with their similarity of detail?

A number of years ago a zealous mother anxious for the moral welfare of her young son and only child, called upon a certain minister of the Gospel and requested him to recommend to her the best and the worst book which he knew of, that she might place each in her boy's hand for perusal in order to let him observe the vast difference between them. The minister's reply was both apt and significant. "My dear madam," said he, "the best book I know of is the Bible. As to the worst—pardon me—but I am not sufficiently acquainted with that class of literature to be able to guide you." The mother, however, not wise enough to "read between the lines" of the reverend gentleman's reply, insisted on her course, and, presumably, fed her son's youthful imagination on both kinds of literature; for not only through early manhood, but even into years of maturity, he displayed a curious vacillation of character, now the good that was in him predominating, now the evil rearing conspicuously its hydra-head although he was a professing Christian; never wholly good, nor altogether bad, but often, perhaps inadvertently, hurting the cause of Christ and making but slow progress, if any, in His spiritual kingdom.

Such an experiment is dangerous, to say the least. "To be sure, one may read safely at forty what would be unsafe at twenty," says a prominent author, "but we can never be too careful what food we give that precious but perilous thing called imagination."

Especially with young minds in the formative period of life should the greatest care be exercised in choosing for those who are not old enough to choose for themselves. Mothers and teachers have the matter pretty much in their own hands after all as to what shall be the literary choice in mature years of those who come under their guidance in youth.

You who have already attained unto years of discretion so that you choose for yourselves what you will read, we entreat, be as careful in your selection of books as you would be in your choice of companions. They are the companions of your lonely hours, and they may do more in influencing and shaping your life than your nearest friends. Or, if you must indulge in the flashy, sentimental novels of the day, at least read the best books first; then there will be little danger that you will ever be satisfied with those of inferior quality.

The cup that is full can hold no more. Fill your minds with the best literature, so shall you ever be building "more noble mansions for your soul, as the swift seasons roll."

Georgetown, Mass.

— "The woman who is always trying to bring out the best in others, who is always putting the shy and awkward at ease, is

more gracious, better remembered and loved, than if she had shown all the wit of De Staël, or all the intellect of Marian Evans."

"THEY SAY"

Have you heard of the terrible family
"They,"
And the dreadful, venomous things they
say?

Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip-mongers and spreaders of lies,
Horrid people whom all despise!
And let the best of us now and then,
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor.
A "They's" one task is to watch his neighbor,
And tell his business and private affairs;
To the world at large they are sowers of
tares—
These folks in the House of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible House of "They."

Though you cannot get in, yet they get out,
And spread their villainous tales about;
Of all the rascals under the sun
Who have come to punishment, never one
Belonged to the House of "They."

—ELLA WHEELER WILCOX, in *Youth's Companion*.

THE GREATER FROM THE LESS

IT is not always the action of the largest force that has the largest consequences. The seed of the most gorgeous poppy that blows is scarcely bigger than a grain of dust; and an elm-tree whose drooping branch shadows a whole door-yard and a whole roadside has a seed like a film of fairy gold. "The strongest and yet the commonest thing, a thing so slight as to make it almost laughable to speak of it in such connection, brought so vividly before me the providence of God, the other night," said a lady, recently, "that I must tell you of it. I was visiting for the first time in a house lighted by electricity—an arrangement entirely new to me—and going into my dark room one evening I groped my way to the dressing-table, and found the little switch, turned the button, and in an instant the room was filled with light. I thought how black the room had been the instant before; but the light was there all the time; I only had to reach for it. The light was there all the time, and it made me think, as if by a swift revelation, of the love of God, all-embracing, all the time about us, and that we can feel its warmth and glow wherever we stretch forth a hand for it, when we choose to put ourselves in the way of its reception, as when we turn on the electric light from its reservoir—for it is always there."

"I know just what you mean," said the one to whom she was speaking, "for from my window I see a light-house lamp sparkle out in the dim distance, storm or shine, every evening at a certain hour. In the daytime there is nothing there, not even always a bank of cloud; but as the day draws to its close there comes the fluttering spark shining out of the purple as sure as twilight

is there. And I have always felt, in the years I have seen it, that it was an illustration of the unfailing providence of God. And no matter what my troubles were, it has made me happier and more confident to see it spring out of the darkness at the waiting moment."

As we said in the beginning, it is the little things that sometimes bring the largest in their train. Here was the insignificant button of an electric light, the tiny spark of the lantern of a distant beacon, bringing all heaven to the hearts of these two women who saw their analogies. And although analogies are not the very truth itself, yet they show how rich the world is, if we look at it aright, in hints and suggestions and side-lights upon the truth. For sometimes an analogy gives one a firmer conviction of the truth than any naked statement of fact has the possibility of doing. There is nothing, from the glancing of the fire-fly to the solemn motion of the stars, that does not tell the same story, and all we need is the eyes to see, the heart to feel, and the will to accept. For it is evident that streams from the vast reservoir of infinite life and love are always flowing all about us, while hardly have we to ask before indeed it is given.

— *Harper's Bazar.*

BOYS AND GIRLS

THE NODDING CHINAMAN

"**R**ACHEL, it is time for you to go," said Rachel's mother, gently.

The child was curled up in the wide window seat absorbed in a book of fairy stories. When her mother spoke she closed the book and, with a long sigh, slipped down from the window.

"I wish I didn't have to go, mother," she said, soberly.

"But, since you do, run upstairs and put on your clean gingham. Aunt Elizabeth won't like you to be late."

Rachel went upstairs, but she did not hurry. Her mother heard her moving about in her room, and presently she came slowly down. She had brushed her hair and put on a fresh blue-and-white checked gingham, with a sunbonnet to match.

"Good-by, dear," her mother said, as she tied the bonnet strings under the round chin and then kissed the sober little face. "We must always do what is right, you know, even if we don't really want to."

"Yes'm," answered Rachel, gravely.

Through the window her mother watched the little figure as it went slowly down the road.

"She doesn't intend to get there too soon," the mother said to herself, with a smile.

But, though she walked so slowly, it seemed to Rachel only a few minutes before she came to a big white house set quite a distance back from the road. She went up the path and around to the kitchen door. As she opened the door she smelled the sweet, sickish odor of boiling fruit. Mary, the "hired girl," was doing up preserves. She looked up as the child entered.

"Oh, it's you, is it?" she said. "Your aunt is in the sitting-room."

Rachel walked silently across the big kitchen and through the hall to the sitting-room. Aunt Elizabeth sat in the big rocking-chair by the window. She

was a tiny old lady, with snow-white hair and very black eyes that seemed to Rachel as sharp as needles.

"You're late," she said, as the child pushed open the door. "Why didn't your mother send you earlier?"

"She did. I—I guess—I didn't walk very fast," answered Rachel, her cheeks getting very hot.

"Well, well, now you are here take off your sunbonnet and get the book and read to me. There it is on the table."

With a sigh the child obeyed. She knew what the book was—it was Fox's Book of Martyrs, and Rachel hated it. She would not look at the dreadful pictures, but she stumbled on through the reading, her aunt frequently correcting her pronunciation.

At last the old lady said, "There, that will do. I must go and see if Mary is cooking that fruit as it ought to be." She rose and, glancing about the room, added, "You can look at the china in the cabinet there while I'm gone, but remember not to touch a thing."

"Yes'm," answered Rachel, softly.

She put the big book back on the table and walked over to the cabinet. It was full of queer cups and plates and vases from China and Japan. Rachel had often seen these things. She did not care much about them. If she could only go into the parlor, she thought, and see the funny nodding Chinaman in the big cabinet there.

Then her eyes opened wide in delighted surprise, for there on the second shelf stood the nodding Chinaman himself, only he was not nodding at all; but he looked as if he wanted to, Rachel thought, and she knew just how to make him do it. She stood up on her tiptoes and reached out her chubby forefinger and gently touched the bald china head. Instantly it began to nod, the tiny pink china tongue began to waggle, and the little china hands to dangle up and down in the funny way she remembered so well.

Rachel laughed delightedly. When the Chinaman's head had almost stopped she touched it again. She had forgotten that she was forbidden to touch anything in the cabinet. She was just reaching out to touch the mandarin for the third time when she heard her aunt's voice in the hall. It startled her so that her hand slipped, and the next moment the Chinaman lay on his back, his hands waving helplessly in the air, while his queer bald head rolled off by itself, the little pink tongue feebly quivering for a moment before it disappeared in the open mouth.

For an instant Rachel stood staring with terrified eyes at the headless body of the queer little nodding man, then she turned, snatched up her sunbonnet, and dashed through the front hall and out of the door as fast as her feet could carry her.

But as she ran up the road her pace began to slacken—the run became a walk and the walk grew slower and slower, until at last she stopped short and threw a hasty glance over her shoulder towards the big white house.

"Oh, I can't!" she moaned, her heart beating hard and fast. "I don't know what she'd say!"

She stood still in the middle of the road, her frightened blue eyes shining out of her little white face, the sunbonnet, which she had forgotten to put on, dangling from her hand.

Suddenly her mother's words seemed to sound again in her ears: "We must always do what is right, you know, even if we don't really want to."

Rachel shivered. "I can't!" she whispered, and two big tears rolled down her cheeks and made two dark wet spots on her clean gingham dress. But after a moment she drew herself up and set her lips together hard.

"I s'pose—I must," she said aloud, and then turning she ran back as fast as she could go. She didn't dare go slowly for fear her courage would fall.

Once more she pushed open the kitchen door and, unheeding Mary's amazed, "For the land's sake!" burst into the quiet sitting-room. Aunt Elizabeth was in her big chair again, and her eyes looked harder and sharper than ever, Rachel thought.

"Well, well"—she began, sternly, but Rachel interrupted her, speaking in little, frightened gasps.

"O Aunt Elizabeth—I broke—the nodding Chinaman and—I'm so—sorry. I didn't mean"—Then the troubled voice quavered into sudden silence.

The old lady peered through her glasses at the trembling little figure and the white, frightened face. Without a word she rose and walked over to the cabinet and looked at the mandarin lying on the shelf. Rachel had followed her. Aunt Elizabeth picked up the mandarin and set him on his feet, then she picked up his head and slipped it into the hole between his shoulders, and, lo! there was the funny little man nodding away as if nothing had happened to him.

Aunt Elizabeth turned with a stern reproach on her lips, but the sight of the joyful relief in the little maid's face hushed the words on her tongue.

"There, there, child," she exclaimed, hastily, "I guess you won't touch my china another time."

And Rachel was very sure she never would. — *IDA T. THURSTON, in Congregationalist.*

THE SOLDIER GUARD

Ten little tin soldiers lay all in a row,
Stretched out on the nursery floor,
Just where they could see with their sharp little eyes
Through the crack that was under the door.

Their captain had left them all there for the night,
And said, as he crept into bed,
"If any one tries to come into the room,
You must fire and shoot him stone dead."

The hours went by, and the ten little guns
Were aimed at the crack near the floor,
When all of a sudden the crack stretched
and grew,
And somebody opened the door.

Bang! bang! went the guns—the soldiers
all fired,
But nobody seemed to be dead;
Instead they all heard a soft kiss in the dark,
"Good-night, dear!" a loving voice said.

Then all the ten soldiers shook badly with fright,
And whispered low one to another:
"How lucky it was that our guns were so small!
What if we had killed Tommy's mother?"

— *Youth's Companion.*

THE SUNDAY SCHOOL

Third Quarter Lesson XII

SUNDAY, SEPTEMBER 17, 1899.

ZECHARIAH 4: 1-14.

REV. W. O. HOLWAY, D. D., U. S. N.

POWER THROUGH THE SPIRIT

I Preliminary

1. **GOLDEN TEXT:** *Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* — Zech. 4: 6.2. **DATE:** B. C. 5193. **PLACE:** Jerusalem.

4. **THE PROPHET ZECHARIAH:** He was the son of Berechiah, and grandson of Iddo; was born, probably, in Babylon; belonged to the priesthood, as did Jeremiah and Ezekiel; was taken to Jerusalem in the first caravan of returning exiles under the leadership of Zerubbabel and Jeshua; began to prophesy in the second year and eighth month of Darius Hystaspes (B. C. 520); was contemporary with Haggai, who, however, was many years older; and labored with him to encourage the Jews to resume the work of rebuilding the temple. Permission to finish the work had been given by Darius, but it required the most earnest remonstrances and persistent appeals on the part of Haggai and Zechariah to rouse the Jews from their apathy and induce them to proceed with the structure. The prophets were finally successful, and the temple was finished in the sixth year of Darius (B. C. 515), twenty one years after its commencement.

5. **THE BOOK OF ZECHARIAH** consists of fourteen chapters, the first eight of which, after a brief preface, contain "a series of visions, descriptive of all those hopes and anticipations of which the building of the temple was the pledge and sure foundation." The remainder of the Book, supposed by some modern critics to have been the work of an earlier prophet, is occupied with a series of threatenings against Damascus and the sea coast of Palestine, and "the burden of the word of Jehovah for Israel."

6. **HOME READINGS:** Monday — Zech. 4: 1-14; 2 Chron. 30: 1-18. Wednesday — 2 Chron. 32: 1-8. Thursday — Isa. 59: 16-21. Friday — Rom. 15: 13-21. Saturday — 1 Cor. 1: 18-31. Sunday — 1 Cor. 3.

II Introductory

A series of visions — eight in number — were passing before the prophet's eye. Just now he had seemed to see the venerable high priest Jeshua, who, because of the accusations lodged against him by the Samaritans at the Persian court, had not been permitted to wear the robes of his office, fully and divinely vindicated. He had seemed to see him stripped of his soiled and filthy garments, and arrayed in the old magnificence of Aaron and of Zadok. He had listened to the new charge given to him, ending with the Messianic promise, "Behold, I will bring forth My Servant, the Branch." He saw, laid before Jeshua, the foundation stone, and the seven eyes fixed upon it — significant of an Omniscience that should never slumber, and which nothing should evade. Entranced by this vision, the prophet was inclined to linger over-long, when he was aroused by the angel as from a dream, and bidden to gaze upon new and striking imagery: A majestic candelabrum of pure and glistening gold stood before him with an olive tree on either side. On the top of the candlestick was a reservoir, with seven pipes leading down to seven lamps, which shed their brilliance all around. From the trees on either hand golden conduits conducted the olive oil to the reservoir in perpetual flow. Perplexed and astonished at this strange symbol, the prophet inquired of the angel its meaning; and learned that the vision was not for him, but for the

encouragement of Zerubbabel. The latter was to be assured that as his hands had laid the foundation stones of the new temple, his hands, in spite of all obstacles, should finish it. True, the beginnings had been feeble, and many were inclined to "despise the day of small things," but the structure should surely rise. Every mountain of difficulty should be leveled that reared itself in opposition to this glorious result; and he should bring forth the headstone to crown the finished work amid jubilant cries from the congregated people of "Grace, grace unto it!" Not by human might or power would the difficulties vanish and the work be achieved, but by the omnipotent Spirit of Jehovah.

And who were represented by the olive trees, whose unceasing ministrations kept the reservoir always at the full and lamps ever burning? the prophet asked. These, was the reply, "are the two anointed ones that stand by the Lord of the whole earth" — the anointed priest and leader, Jeshua and Zerubbabel, who are "the planting of the Lord, and glorious," who stand as the anointed ministers and channels of His grace, by whose devotion and faithfulness the candlestick (symbolizing the temple, or the church) stands as a light to the world.

III Expository

1. **The angel.** — Throughout this series of visions a special angelic messenger appears to have been sent to the prophet to act as interpreter; this messenger is not to be identified with the "angel of the Lord," mentioned in chapter 1: 11, 12; 3: 1-6. Waked me — possibly from actual sleep; probably from prolonged contemplation of the preceding vision.

2. **Behold a candlestick** — symbolizing the temple, or the Jewish Church, as the force of spiritual light amid the darkness of heathenism. Similar imagery is used in the New Testament, particularly in Rev. 1: 20, where the seven candlesticks are declared to be the seven Churches of Asia. Gold — intimating the excellence and purity of the doctrines and precepts of the church. Bowl — the reservoir for the oil. Seven lamps — fashioned, probably, after the pattern of the candlestick in the temple in general appearance, and yet differing from that in some respects (see Exod. 25: 31-37). Seven pipes to the seven lamps — R. V., "seven pipes to each of the lamps;" this would make forty-nine supply pipes. Upon the top thereof. — The lamps were probably placed on the tops of branches from the central stick, and about on a line with the bottom of the reservoir.

The church is a golden light-bearer, and therefore at once precious and luminous. All the true and pure light the ancient world enjoyed streamed out from the candlestick which God set up in His chosen people (Chambers).

3-5. **Two olive trees.** — The candlestick was flanked on either side by olive trees, which (see verse 12) were connected with the reservoir by golden pipes, and thus constituted a living well of oil for the supply of the lamps. The trees thus became the means, or vehicle, for feeding the lamps, and are emblematic of the supply of grace to the church through the appointed channels. "All my springs are in Thee." What are these? — referring to the different objects that composed the vision. My lord. — The prophet recognizes the superior dignity and wisdom of the angel (Rev. 22: 8). Knowest thou

not what these be? — The angel postpones a direct answer in order to make his reply the more impressive.

6. **The word of the Lord unto Zerubbabel.** — It may properly be inferred that this Jewish prince and leader was plunged into despondency at this time by reason of the greatness of the work committed to his charge, the magnitude of its difficulties, the strength of opposition organized against him, and the inadequacy of his resources. He was now in Jerusalem, and the great altar had been erected, and the foundations of the temple laid, but at this point the work had ceased because of the opposition of the "adversaries." Not by might, etc. — This oft quoted text contains the very secret of all true religious effectiveness. It needed to be taught to Zerubbabel, for he seems to have carried forward the work thus far by the force of his own will, and to have yielded finally to depression. At this disheartening moment he was taught the relation between human and divine working; the inadequacy of the former, the adequacy of the latter; and the necessity of faith in the omnipotent Spirit of God. "The whole history of this work," says Justin Edwards, "as recorded in the books of Ezra and Nehemiah, is a complete verification of this text." No truth should be more deeply ingrained in all our plans of usefulness than that which this text embodies.

God uses human instruments, but when they effect their aim the power comes from above. The church is helpless if forsaken of the Spirit of God. Whether in individual conversions, or in mighty movements among races and nations, the effect is due to a divine and supernatural cause (Chambers). — Christian souls and religious institutions correspond to the lamps and to the machinery which supplies them; but the living fountain of oil is of the Lord alone by His Spirit. This is the precious doc-



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trine of the New Testament as well as of the Old. Paul loved to say, "Man may labor, God alone giveth the increase" (1 Cor. 3: 5-9) (Cowles).

7. Who art thou, O great mountain? etc. — Lange says: "This exclamation gives great vividness to the sentiment; and this is still further increased by the concise force of the appended command: 'Into a plain!' It is a figure of the colossal difficulties which rose mountain high at the continuation and completion of the building of the temple." The headstone — topstone, indicating completeness. Grace, grace unto it! — The joyful people shall invoke benedictions on it.

8, 9. His hands shall also finish it. — There is no imagery here. The prediction is clear and unmistakable. 'Thou shalt know, etc.' — God's word and God's glory and God's prophet would all be vindicated by the completion of the temple.

10. Who hath despised the day of small things? — The resources of the Jews were at their minimum; the contempt of their enemies at its maximum. The surrounding tribes despised "the feeble beginnings" of an altar erected by a mere handful of returned exiles on the site of Solomon's proud Temple, amid the ruins of a city which as yet had no walls to protect it. But they in time learned the lesson which all such "despisers" learn, that however uncertain the beginning of a righteous enterprise, its success is certain with the co-operation of the Divine Spirit. With those seven, etc. — The Revisers render: "Even these seven, which are the eyes of the Lord; they run to and fro through the whole earth." See the preceding chapter, where it states, "Upon one stone are seven eyes." Says Dr. Cowles: "Let the disheartened dismiss their despondency when they see the plumb-line in the hands of Zerubbabel for laying out this temple work, and especially when they consider that the perfect eye of the All-seeing One is upon him, and that His universal, almighty agency guarantees the execution of this work." The number "seven" is used in the Scripture nearly 400 times; it indicates perfectness.

11, 12. The prophet seems to understand the meaning of the candelabrum, but the olive trees still puzzle him. Which through the two golden pipes. — R. V., "which are beside the two golden spouts that empty," etc. The trees were probably higher than the reservoir, so that the pipes could easily carry away the flow of oil.

12. Two anointed ones — literally "sons of oil," referring to Joshua and Zerubbabel, who were anointed for their respective offices, and through whom it was the purpose of God to convey very precious gifts to His church.

IV Illustrative

1. It is the office, and it is the power, of what is called "the Holy Ghost," to bring to bear upon a man such a divine impulse, such a stimulating force, as that he can carry his mind from day to day under the influence of the mind of God, so that he shall be competent to his own control. It is not that he has a new faculty put into him; it is that God imparts him with such a stimulus that he is able to perform things under the divine influence which of himself — of his own motive power — he is not able to perform.

2. The man that can speak to the shaking hearts and the faltering souls of his own generation must be a man who knows his own heart and soul, who has been troubled by the same difficulties that are troubling other men. A man who has fought out his own battle with life's enigmas, has faced the darkness and reached God's light through it. That is the man who is in sympathetic touch with the doubting, failing, faltering men that are round about him. Therefore we must interpret a prophet in that fashion. We must never think of a prophet as mechanic-

ally inspired, as not feeling the doubts he grapples with, as not tempted by the sins he denounces, as not knowing himself the depression and despair he battles against. He is a man of like passions with other men, tempted as they are, but by God's Spirit made victorious, triumphant over dangers, obstacles, and difficulties; and so, out of his own experience, armed by a faith won by himself in actual conflict, he can fight God's battles and become the leader of men. Now if you take the prophecy of Zechariah, and try to feel for yourself just what the heart of his age needed to feel, you will find that each of these visions that flashed in upon his soul is simply the divine triumph over a great doubt, or a great despair, or a painful, paralyzing question" (Prof. W. G. Elmelle).

The Inspiration of the Imperfect

IT has been well said of Robert Browning that among all English poets he stands distinctively for the glory of the imperfect. One of his chief messages is not only the clear, decisive recognition of the fact that nothing in this life comes to perfection, and that everything is stamped as provisional, but that in this very fact lies the divinity of life. Other men have striven to find perfection, and have deluded themselves with the belief that they have found it; a great number, seeking perfection and not finding it, have yielded to a despair more or less complete. Robert Browning, the poet of health, vitality, and faith, is filled with the passion for perfection, seeks it everywhere, recognizes the fact that he does not find it, and affirms that the glory of life consists in the inability of men to attain it. From Browning's point of view perfection is unattainable because there is not time enough in life nor room enough in the world for an immortal soul perfectly to express itself through art, or perfectly to develop itself through any achievement. The value of this life is not finally to be measured by its achievements, but by its promises; it stands, not

for a finished period, but for preparation. It is, at the very best, and for the greatest men, a school. Nothing is finished; nothing comes to perfection; and nothing ought to come to perfection, because perfection means finality.

Perhaps there is no more subtle test of the possible greatness of men, intellectually and spiritually, than the measure in which they possess the passion for perfection. This is what Goethe meant when he quoted the phrase, "Perfection is the measure of heaven; and the desire to attain perfection the measure of man." The man of artistic temper cannot rest until he finds perfection, and, never finding it, cannot wholly appease his passion for work. Perfection of form has never been attained except when the ideas which the artist attempted to express were in a certain sense limited. The passion for the infinite, which has often been called the peculiar characteristic of modern times, has found many noble expressions in all the arts, but has never found a final expression, and cannot find such an expression by reason of its own nature; it transcends the bounds of all forms of speech. It was this passion for which Browning was always looking in the arts. He knew the value of the perfect line; but never for an instant did he identify art with technical perfection. Art must offer him always a glimpse of the infinite; it must convey to him an intimation of that which lies in the soul of the artist and which he puts into his work, but which his work cannot entirely contain nor adequately convey. And this inevitable limitation which all great artists feel, and which all great art reveals, is true in the development of character. "So many promising youths," says Emerson, "never a perfect man;" not because a great many fail to fulfil the promise of their youth, but because no earthly fulfilment can perfectly realize what youth predicts. Men of the greatest moral and spiritual achievements are pursued by a sense of inadequacy in themselves and their works. There is not room enough for immortality to work itself out under mortal conditions. The exact measure in which one feels the inspiration of this idea determines his spiritual conception of life; and one's power to receive the consolation which flows from it is, in a very true sense, the test of one's faith. — Outlook.

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OUR BOOK TABLE

Life Indeed. By Edward B. Coe, D. D., LL. D., Senior Minister of the Collegiate Church, New York. Fleming H. Revell Company: Chicago. Price, \$1.25.

Here is a volume of sermons published by request of Dr. Coe's "friends," who had heard them in his regular ministry. The merit of each sermon justifies the desire to possess it in permanent form. The reader is impressed at once that he is following a master in homiletic production. The thought is fresh, and while there is no display of scholarship, it appears on every page. The style is luminous, trenchant and classic. There is no padding, story-telling or lugging in of illustrations. He starts out with a comprehensive grasp of his text in its setting and in its relation to other truths, and deals with life as a living man. We recommend this volume to preachers for critical study and imitation. The last paragraph of the volume is a fair illustration of the preacher's thought and style: "We have learned that in the kingdom of nature there are no sudden leaps or breaks, but only steady and continuous development. It will be well for us when we learn that the same thing is true of the kingdom of God. No man will be suddenly thrust into heaven through the open door of death. We must enter heaven here on earth if we are to enter it at all."

Centralized Administration of Liquor Laws in the American Commonwealths. By Clement Moore Lacey Sikes, LL. B., Ph. D. The Macmillan Co.: New York. Price, \$1.

This is one of the "Studies in History, Economics and Public Law" edited by the Faculty of Political Science of Columbia University. Its author is the son of the late Dr. Nathan Sikes, so long our missionary at Foochow, China. Mr. Sikes, after graduating at Ohio Wesleyan in 1887, and teaching in Washington, D. C., pursued courses of study at Columbia, and has now gone back to China as professor of political science in the Nanyang College, Shanghai, of which Rev. J. C. Ferguson is president. In the space of 162 pages a vast amount of information has been presented concerning Excise Revenue Administration, Restrictive License Administration, Repressive Police Administration, Commercial Administration, Judicial Administration, and Present Tendencies in Liquor Legislation. We have not room even to summarize the results reached. We must content ourselves with saying that the work has been performed in a painstaking, judicial spirit, and that it will pay those who wish to know what has been and is being done in the different States of the Republic to grapple with this difficult problem, to consult this convenient manual.

The Conversion of the Maoris. By Rev. Donald MacDougall, B. D. Presbyterian Board of Publication: Philadelphia.

This is an extremely interesting and inspiring book. The author, in his brief preface, says: "Profoundly convinced, by what I have seen and learned while in New Zealand of the triumph of the Gospel of Christ, in the conversion of the Maoris from cannibalism to Christianity, that it is a stronger and more cogent argument for the power of the Gospel than any statement I have ever read in apologetic books; and also quickened by the hope that this brief story of the wonderful conversion of these cannibals may convince others of the living power of modern missions, and hasten the coming of our Lord, I now offer this book to all who long for the conversion of the world." It will be of interest to some to know that it was a Methodist minister, Rev. Samuel Marsden, who planted this mission.

The Dreamers: A Club. by John Kendrick Bangs. Illustrated. Harper & Brothers: New York and London. Price, \$1.25.

Thirteen congenial spirits decide to form a club for the purpose of preserving for future reference the dreams of its members. The

club was to meet monthly, and after a bountiful dinner consisting of "such stuff as dreams are made of," the members were at once to go to their homes, and at the next meeting their dreams were to be told. This volume contains the dreams of the first night. The whole book is ingenious and shows the imitative and imaginative powers of the author.

First Steps in the History of Our Country. By William A. Mowry and Arthur May Mowry, A. M. Illustrated. Silver, Burdett & Co.: Boston, New York and Chicago.

The authors have aimed to instill in the minds of young children a love of history. Instead of long chapters of facts this book has short chapters devoted to the men who were responsible for the great facts of history. Beginning with Columbus, the story of the discovery of this country is told. The landing of the Pilgrims is established in the child's mind when he reads the story of John Winthrop. Dry details are avoided. The little one becomes interested in the man about whom he is reading, and from this interest will come in time a desire to know more about the other deeds of the hero.

The War for the Union; or, The Duel Between North and South (U. S. A. 1861-1865). A Poetical Panorama; Historical and Descriptive. Prefaced by "The Song of America and Columbus; or, The Story of the New World." By Kinahan Cornwallis, author of "The Conquest of Mexico and Peru." The Wall St. Daily Investigator: New York.

The author ventured much in his purpose to tell the story of a new world and of the civil war in rhyme, but being a poet indeed, he has accomplished with striking ability his ambitious undertaking. He is true to historic fact, and his lines carry the actual tramp of war, the furious conflict of armies, and the shout of battle. There is scarcely a page in which there are not many lines which are fine enough for quotation in any connection. Lovers of poetry will greatly enjoy this volume.

Mary Cameron: A Romance of Fisherman's Island. By Edith A. Sawyer, with a Foreword by Harriet Prescott Spofford. Benj. H. Sanborn & Co.: Boston. Price, \$1.

Another story is here added to the many tales of the Maine coast. It tells of the sweet, womanly daughter of an old fisherman living on Fisherman's Island, near Boothbay, and is full of incident. Throughout the whole of her life she preserves the same simple disposition, although she passes through experiences that would turn the head of a person of less character. It is a pretty story and well told.

A Labor of Love. A Book for Boys. By Julia Magruder. Lothrop Publishing Co.: Boston.

This is the story of a boy possessed of very little moral sense when first introduced to the reader. Chance makes it possible for him to personate successfully the long-lost

and earnestly desired nephew of an elderly man. His better nature comes to the front in time, and, heartily ashamed of himself, he leaves his benefactor abruptly, determined not to return until he can do so honestly. There is enough in the book to hold the interest of boy readers.

Magazines

—A second edition of the September *Harper* is already issued. Though the price is reduced for this standard magazine to \$3 a year, or 25 cents a number, the quality is not cheapened. This is an unusually attractive number, both in the merit of the contributions and in the fineness of the illustrations. Some of the leading papers are: "The Century's Progress in Experimental Psychology;" "The First American: His Homes and his Households;" and "A Cure for City Corruption." (Harper & Brothers: New York.)

—There are four chapters of the intensely interesting novel of Mary Johnston, "To Have and to Hold," in the September *Atlantic Monthly*. Very bright, suggestive and interesting are these five contributions which appear in this order: "Irresistible Tendencies," by Charles Kendall Adams; "The Scot of Fiction," by Jane Helen Findlater; "The Genesis of the Gang," by Jacob A. Rile; "The Book Review, Past and Present," by J. S. Tunison; "Supreme Moments," by Charlotte Flake Bates. There are also as many more articles of merit. (Houghton, Mifflin & Company: Boston.)

—The September *Scribner* is well adapted to the season, containing stories from well-known novelists, profusely illustrated articles, and several purely literary contributions of a high order. Lieut.-Col. J. D. Miley writes upon "Aguinaldo's Capital—Why Malolos was Chosen," which is finely illustrated. Another installment of Robert Louis Stevenson's "Letters" appears. Robert Grant continues his "Search Light Letters," writing, in this issue, "To a Political Optimist." (Charles Scribner's Sons: New York.)

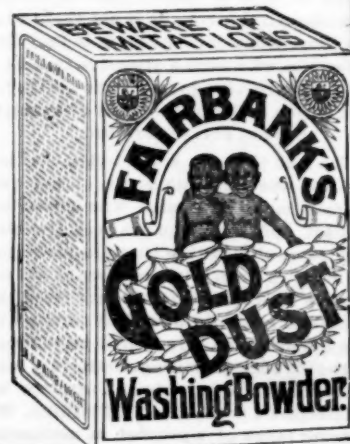
—The special features of the *American Review of Reviews* for September are a summary of the war in the Philippines from the outbreak last February to August 21, written by Hon. John Barrett; an article entitled, "Why the Trusts Cannot Control Prices," by Hon. George E. Roberts; an important suggestion as to "How to Eliminate 'Trusts' from the Presidential Campaign," by Henry Macfarland; an interesting illustrated article on "The Hague Conference in Its Outcome," by W. T. Stead; a fully illustrated account of the public library movement in Massachusetts.

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ette, by Sylvester Baxter, and an optimistic view of "The Future Value of the New England Farm," by Ezekiah Butterworth. (Review of Reviews Co.: New York.)

— The September Century is a Salt-Water Number. In a general sense, this may be said to be apropos of the international interest in the yacht races for the America's cup. The special feature of the magazine is the first of a series of four papers in which Captain Joshua Slocum narrates, in a humorous and individual style, the story of his successful circumnavigation of the globe, alone, in a forty-foot sloop, the "Spray," constructed by himself. This unprecedented achievement involved two crossings of the Atlantic, and the rounding of Cape Horn and the Cape of Good Hope. The annals of Chinese piracy have been ransacked to good purpose by John S. Sewell, who writes of "The Scourge of the Eastern Seas;" and New England family papers have been turned to equally good account in Robert S. Rantoul's "Voyage of the Quero"—the true story of how the news of Concord and Lexington was carried to King George. Winslow Homer, "A Painter of the Sea," is the subject of a critical paper by W. A. Coffin, with reproductions of some of the artist's work; and not less appropriate to a deep-sea number is Dr. Weir Mitchell's poem, "The Sea Gull." (Century Co.: New York.)

— The Methodist Magazine and Review for September has a well-illustrated article on Holland and its people, which is of special interest at a time when the world's attention is focused on The Hague. "Lowell and His Friends" has exquisite portraits of the poet and his accomplished wife. No less than three articles are devoted to Ruskin and his message to our age, with copious quotations and excellent portrait. "Mobilizing the Forces of Methodism," by Hugh Price Hughes, and a vigorous article by Dr. Sutherland, on "Our Great Forward Movement—Shall It Succeed?" are noteworthy papers. (William Briggs: Toronto.)

— The leading contribution in the September Homiletic Review is from the pen of Bishop Hurst on "How should the Preacher Study Church History as an Aid to the Pulpit?" There is a very fine sermon by Dr. Radcliffe, of Washington, on the "Three-fold Vision of Christ;" and another by Mark Guy Pearse upon "In the Wrong Place." (Funk & Wagnalls Company: New York.)

— Appleton's Popular Science Monthly for September deals with several practical questions of importance, as, "Are We in Danger from the Plague?" "The Milk Supply of Cities," and the "Influence of the Weather upon Crime." There is a very interesting illustrated contribution upon "Tuskegee Institute and Its President." (D. Appleton & Company: New York.)

Literary Notes

— Lieut. Hjalmar Johansen, who was Dr. Nansen's sole companion in his famous journey to the polar regions, has just published an interesting account of his trip through the New Amsterdam Book Company. It is entitled, "With Nansen in the North."

— Messrs. A. S. Barnes & Co. (New York) announce the early publication this month of "The Mind and Art of Poe's Poetry," by John Phelps Fruit, Professor of English in William Jewell College, Mo. It is an interpretation of the genius of Edgar Allan Poe rather than a criticism. Mr. Fruit's work will be found to be on a high level of thought and culture.

— Kate Douglas Wiggin, who has been cycling around the Western Highlands of

Scotland, is spending the latter part of the summer in Ireland and in Oxford. Her object in visiting Ireland is to study the life and atmosphere of the country for her next book, the scenes of which will be laid in Erin's Isle.

— Persons who have shown an interest in the poems, short stories, and single novels of Paul Laurence Dunbar, the Negro poet, will be glad to hear that a volume of short stories which has come from the pen of his wife is now in press at Dodd, Mead & Co.'s. The book is entitled, "The Goodness of St. Rocque." It is Mrs. Dunbar's first published work, and her tales deal with Creole life and character, and the scenes are for the most part laid in the vicinity of New Orleans. — N. Y. Times.

— Messrs. Barbee & Smith, Nashville, Tenn., and Dallas, Tex., will publish, about the middle of September, "An Autumn Lane and Other Poems," a new volume by Will T. Hale, the Southern poet whose verse has been familiar to the public for a number of years. It is said that the book will contain the poet's best work, some of which will appear for the first time. It will be a handsome volume, in the best style of the book-binding artist.

— The August Bookman says: "The most interesting figure in Wesleyan Methodism at present is the president of the great Wesleyan Conference in London, the Rev. Frederic W. Macdonald, whose sister is the mother of Rudyard Kipling. Mr. Macdonald has had a career that has brought him in touch with the kingdoms of art, literature and scholarship, as well as of religion. 'No man,' he says, 'had ever five more remark-

able sisters than mine. The eldest, my sister Alice, married Mr. Lockwood Kipling, and became the mother of the novelist; the second is Lady Burne-Jones; the third, Lady Poynter.' Mr. Macdonald met Mr. Lockwood Kipling during his ministry at Burslem. 'He was an artist, as you know, and was engaged at that time in designing and modeling in the potteries. A warm friendship grew up between us, and my sister, being on a visit to me at the time, made Mr. Kipling's acquaintance and was soon engaged to him.' By the way, Mr. Macdonald confirms the story about the origination of the name of Rudyard Kipling. 'Rudyard is a little place near Lock, where my sister and Mr. Kipling spent the day from which their engagement dated.' Like all his Wesleyan relatives and friends, Mr. Macdonald is proud of his nephew: 'He was the most precocious child I ever knew, and it was noticed from the beginning that he had a wonderful memory, keen powers of observation, and a remarkable facility of speech.'

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EDUCATIONAL PROGRESS IN "OLD DOMINION STATE"

PROF. NICHOLAS KNIGHT, PH. D.

"I THANK God there are no schools and printing-presses here, and I trust we shall not have them these hundred years." This sentiment of old colonial Governor Berkeley did not meet a response in the hearts of his Virginia subjects. They and their Old World ancestors had ever been friendly to education and had been ready to establish schools and colleges at a sacrifice, if need be, that the people might enjoy the blessings that come from a cultivated, enlightened intellect. The public men of Virginia, those who made their community honored and were a power throughout the land, were closely identified with educational interests, and gave of their time and substance that the people might have suitable educational facilities.

At the beginning of the Revolution, three of the nine colleges that had been planted by the colonists — Hampden-Sidney, Washington, and William and Mary — were in Virginia. The last-named was the only one that had been aided by the Crown. It received its charter in 1693, and with the exception of Harvard is the oldest college in the country. The first Greek letter fraternity, the well-known Phi Beta Kappa, was organized here on December 5, 1776.

A mathematical and classical school called the Augusta Academy originated in 1743. The first principal was Robert Alexander, a graduate of the University of Edinburgh, and one of the Scotch-Irish settlers who have contributed so largely to the material, moral, and mental development of the State. The institution was chartered in 1782. Washington became interested in its success, and left it property which still brings it an annual income of three thousand dollars. The name Washington College was bestowed upon it in honor of its distinguished benefactor.

Hampden-Sidney, incorporated in 1783, has been successful in its work of education. Patrick Henry and James Madison were among its first trustees.

The University of Virginia, which has exerted so great and beneficent an influence upon educational work in the State, indeed in the entire South, was the special pet and protégé of Jefferson. Three acts of his illustrious career were his pride. He desired especially to be known as the author of the Declaration of Independence, of the statute of Virginia for religious freedom, and as the founder of the University.

The commission appointed to convert Centenary College into a great university was an extremely able body. Jefferson, Madison and Monroe were members. Most interested of all in the proceedings, the life and inspiration of the company, was Jefferson. The immortal words he uttered, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man," have been a guiding principle in the development of the University.

Scholar as he was, the founder had carefully examined the methods and workings of the great educational institutions of Europe, and he strove to incorporate their best features upon the young university. He had been a close student of architectural beauty, and he sought to make the architecture of the buildings minister to the esthetic sense of the students and cultivate in them taste and refinement. From the door of his Monticello mansion, field glass in hand, he could observe the men at work upon lecture-room and dormitory, and, mounting his horse, he would speed away to correct any mistakes in the workmanship.

These higher institutions of learning all

speak eloquently for educational progress. Wherever colleges or universities are found, back of them there must be the primary and secondary schools upon which the higher institutions are dependent for their existence.

During the Civil War educational work throughout the State was seriously interrupted. The young men left the halls of learning for the hardships of the camp and the still sterner duties of the bloody field, and many of the colleges closed their doors.

When the strife was ended, Virginia was found to have suffered greatly. The fields were uncultivated, and many towns and cities were masses of ruins. With the characteristic energy of the people, the energy for which Americans everywhere are famous, they went bravely to their great task to retrieve the fortunes they had lost, to rebuild their cities and to make their fields once more productive. Surely "Peace hath her victories," and the heroic conduct of the people in the trying days following the war is no less entitled to the admiration of their countrymen than the bravery they displayed on the many fields of battle where the streams were crimson with the blood of the best citizens.

In the midst of reviving enterprise the work of education took on new life. The achievements wrought at the colleges and universities since the war have received honorable and deserved recognition in the great educational centres of two hemispheres.

The Randolph-Macon College, chartered in 1830, at the close of the war, was removed from its first home in Mecklenburg County, to Ashland, Hanover County, where it still flourishes. Its site is famous as the birth-place of Henry Clay, and as the scene of some of the greatest legal triumphs of Patrick Henry. The parent college has greatly expanded in recent years, and the Randolph-Macon system now includes two colleges (a woman's college at Lynchburg), two male academies, a female institute, and two other similar institutes closely affiliated. The academies and institutes prepare many students for the Randolph-Macon colleges. The property valuation of this great system extends well up among the hundreds of thousands of dollars, most of which has been accumulated by Dr. W. W. Smith, the able chancellor.

The Woman's College at Lynchburg, belonging to the system, has completed five years of successful history. It was established for the purpose of affording Southern young women the opportunity to acquire an education the equal of that which is possible in the best colleges for men. The institution is well equipped for accomplishing the purposes of its founders. It has a laboratory of experimental psychology, the only one in the State. In this original investigations are conducted, which have attracted the favorable attention of leading American and German authorities. There is a physical laboratory with valuable appliances where each student can carry on experimental work in the most modern fashion, and a chemical laboratory in which quantitative work performed by the young ladies upon the minerals of the section will be published in the State Agricultural Report for the current year, and will constitute one of its most valuable and interesting features. Thus even a woman's college is contributing to the material advancement of the State.

At the close of the war the authorities persuaded General Robert E. Lee, the idol of the people, to assume the presidency of Washington College. His exalted character and recognized ability proved a tower of strength, and friends rallied to the support of the institution as never before. The endowment was increased and it became one of the wealthy colleges of the South. General Lee served most ably and acceptably until

his death in 1870. His son, General Custis Lee, was chosen his successor. In 1871 the name was changed to the Washington and Lee University, falling in line with many of the higher institutions of the State in bearing the name of two illustrious citizens. The present head, Hon. Wm. L. Wilson, is known and honored wherever the English language is spoken.

Prosperity has marked the general course of the University of Virginia since the war. The fire of 1896 dealt it a severe blow, but the friends and alumni in every section of the country nobly came to its assistance. The buildings have been restored, in some respects more in accord with Jefferson's plans than those which were destroyed, and new ones have been added. Good work is doing in all the departments. The legislature, in an economical mood, has somewhat reduced the annual appropriation from the State, and friends of education everywhere will rejoice to see the former amount fully restored. Better that a State invest in educational than in penal institutions!

Richmond College, damaged by the Federal troops in the great conflict, is again prosperous and has just completed one of the most successful years in its history. The attendance has been large and the *esprit de corps* excellent. The college has a fine location in one of the most historic cities of our great country. The authorities are devising means for the erection and equipment of a hall of

Don't Hurt Some

But Coffee Certainly Ruins Some of the Most Highly Organized People

One year I lived where the water was bitter with iron and I could not bear to drink it, so I began drinking coffee three times a day.

Gradually I noticed an uncomfortable feeling in the stomach, and more or less constipation. In a few months I began to lie awake at night long after I had retired.

This increased, until I never thought of going to sleep before three or four o'clock in the morning, and then only after getting out of bed and walking the floor for an hour.

I was talking of my nervous state with a friend, who suggested that perhaps it was the coffee I had been using. She felt sure it was, and stated that coffee would not stay on her stomach at all, but as she felt she must have a hot drink for breakfast, she had been using Postum Food Coffee. She said she didn't like Postum particularly well, and at breakfast the next morning I didn't wonder, when I tasted the flat drink that the servant brought on.

The same day I was invited to take dinner with another friend, Mrs. Foster. I had visited her often before and knew she made delicious coffee, so when she asked how I liked her coffee, I said, "It is just as fine as usual." She invited me to have another cup, but I said, "I would not dare to take the second." "Oh, you may drink as many cups of this as you like; it won't hurt you. This is Postum Food Coffee. We have been using it a year now, and the little children have all they want and our family has never been as healthy as in the past year." "Postum," said I, doubtfully, "why, the Postum I had this morning didn't taste any more like this than dish water." "Perhaps it was not made right," said my friend. "I have known more than one person to be turned away from Postum because it was poorly made. There is no secret in it; only allow it to boil long enough to bring out the taste, and there you are." I have been using Postum since, and am entirely cured of my trouble. I cannot say too much for it.—GRACE A. FOSTER, Omaha, Neb.

science, which will be a credit to the city and its college.

Roanoke College, Emory and Henry, the Normal School at Farmville for the training of teachers, the Virginia Military Institute, the Blacksburg Polytechnic Institute, the Theological Seminary, Woman's College, Medical and Law Schools at Richmond, are all doing a noble work for education.

As a rule, those who attend the colleges possess to an unusual degree the qualities which mark the successful student. Classroom disorder and hazing are almost unheard-of. Cheating in examinations is a very rare occurrence. Athletic games and contests, so absorbing in many sections of the country, while not neglected in the South, are wisely checked and controlled.

Many, possibly a majority, of the professors in these institutions have studied in the best universities of America and Europe. They keep abreast of the times and are as keenly alive to the various educational problems as their fellow professors in higher latitudes. They are imbued with the spirit of investigation which is noticeable in the leading institutions of learning throughout our country. These professors and their advanced students are contributing no small share to increasing the sum of human knowledge — a knowledge which will add to the welfare and happiness of future generations.

Many of the graduates of the Virginia colleges continue their studies and investigations at Johns Hopkins, Harvard, Yale and Princeton; or at Oxford, Berlin, Leipzig and Strasburg. The effect of this broad and thorough scholarship is apparent in many ways.

There is agitation throughout the State, on the part of many of the most prominent educators, looking towards the

RAISING OF THE STANDARD OF ENTRANCE REQUIREMENTS

to the colleges. Meetings have been held in which all the institutions were represented and a permanent organization has been effected. In many cases more is already asked for entrance, and the time is not distant when the requirements will be uniform, or nearly so, in all the higher institutions.

The common and high schools afford an accurate pulse of the educational life of a people. An examination of the primary and secondary grades in Virginia reveals a substantial and encouraging progress in the last decade. School-houses and academy buildings with all modern conveniences have been erected. Teachers have been selected from the best graduates of the colleges and universities. The quality of the teaching has improved and a good education seems within the reach of all.

The new superintendent of public instruction, Dr. Southall, realizing the educational value of the best text-books, wisely appointed a committee of the most successful teachers to recommend texts for the lower schools. The committee has worked conscientiously, and good results are certain to follow.

Material advantages, in which the State is not lacking, are a necessary factor in educational advancement. Land of great natural fertility is abundant. The mines have scarcely begun to unfold their treasures, but are still awaiting intelligent development.

The climate is mild and healthful; the atmosphere pure and exhilarating; the water supply and drainage for the most part are excellent.

From an educational standpoint, the future of the "Old Dominion State" is full of brightness and promise. The people are persevering, energetic and intellectual. They have accepted defeat in a spirit of true heroism, and their recovery from four years of devastating warfare has been phenomenal.

It should not be forgotten that Virginia has presented rare gifts to the nation. It has furnished some of our ablest soldiers, statesmen and jurists; and its present physical, educational and moral resources will surely develop manhood and womanhood which will assist in the solution of great national problems in the future.

FROM THE LAND OF THE MIDNIGHT SUN

REV. DILLON BRONSON.

GREETINGS from the 80th parallel north latitude! We are beyond Spitzbergen and Danes Island, where Andree ascended two years ago, within four hundred miles of Nansen's "farthest north." The eternal ice is before us, so we must turn back today and make for Iceland, where I expect to mail this.

Spitzbergen is uninhabited, and abounds in graves of brave men; but it has afforded us some magnificent scenery. Bleak mountains break through the immense glaciers, which are from 1,000 to 3,000 feet in thickness. Beautiful flowers abound along the glacier moraines. There are no trees or shrubs, of course, but the willow grows plentifully one inch high. The sun does not set here from May 1 to Aug. 1, and again does not show his head from November to February. Day and night are alike to us, and there is no darkness at all. At midnight the sun pauses in the north, apparently 30 feet above the waves, and then slowly rises, announcing that yesterday has become today.

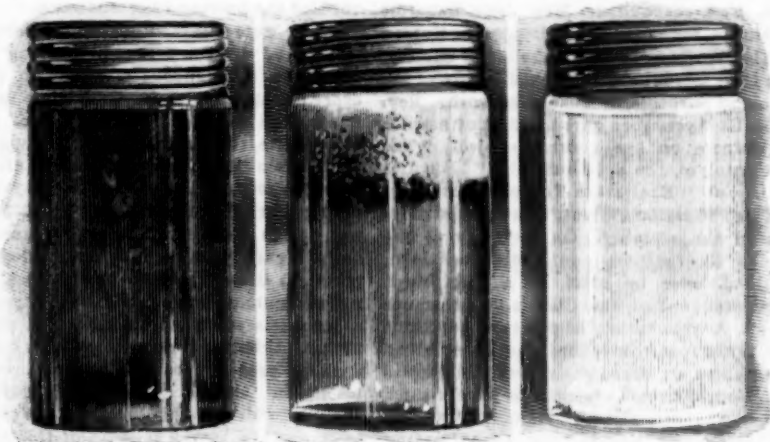
We greatly enjoyed the Norwegian fjords and paid visits to several Methodist churches,

being especially interested in the neat little chapel in Hammerfest, the northernmost town of the world.

The Norwegian system of dealing with the liquor traffic, which has been in vogue now nearly thirty years, seems to suit all classes and has certainly wrought wonders for Norway.

After a few days in Iceland we shall visit the Orkneys, then sail for London via Leith. Expect to reach dear old Boston on the "Canada," Sept. 1. We are making this trip on the splendid "Ophir," of the Orient Line, thanks to the recommendation of our good friend, Rev. Dr. Charles B. Mitchell, of Minneapolis, whom our conductor frequently characterizes as "an awfully nice man with an awfully nice wife." We have several titled people aboard, and many who belong to God's true nobility. The amount of liquors consumed on the ship amazes and oppresses us. I am sure the wine bill of the cruise will be \$3,000. The hardest drinkers seem the most devout on Sunday morning; but one can hardly resist the impression that "divine service" is shortened so as not to keep the "gentlemen" too long from their potations. Sir Henry Norman tells me, however, that the use of spirits is decreasing in England, and has greatly fallen off in the British army.

Arctic Ocean, July 30.



Result: Above are samples of "Soft Soap" or "Soap Paste" made with PEARLINE, and with two of the leading powders which are claimed to be "Same as" or "Good as" PEARLINE.

The bottle to the right contains a solid mass of pure, white "Soap Paste" or "Soft Soap," made with PEARLINE—thick enough to stand alone.

The bottle in the middle is one of "Same as" and contents is one-quarter poor, thin, mushy soap—balance (three-quarters) discolored water.

The bottle to the left is a poorer "Same as," and contains simply discolored water, with a sediment (not soapy) at bottom. The middle and left-hand bottles are fair samples of the many powders offered in place of PEARLINE. Try the experiment yourself—directions on back of each package.

Some powders are worthless, some inefficient, others dangerous. *Pearline is the standard.* The Millions of Packages of PEARLINE used each year proves

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Note.

The difference in price between *Pearline* and the most worthless Soap Powders is nominal. A year's supply would not equal the value of one ordinary garment ruined.

SUMMER SCHOOL OF METHODS FOR DEACONESS WORKERS

MRS. JANE BANCROFT ROBINSON.

DURING the last ten years a variety of meetings have been held for the furtherance of deaconess work — conferences, conventions and assemblies of various kinds. A notable meeting of another character recently occurred at Chautauqua, N. Y., called "School of Methods for Deaconess Workers." Its design was to especially aid the deaconesses themselves, who in their lives of constant giving forth of energy, physical, mental and spiritual, have great need of opportunities to add to their exhausted stores and to obtain fresh material with which to go forth again to this needy world. This School of Methods was planned to give spiritual instruction and insight, to impart general information on a variety of topics that are of value in practical work, and to make our deaconesses acquainted with some of the latest thoughts on sociology by one who is an authority on this subject.

The School was opened Monday morning, August 7, at the Methodist Episcopal House. Mrs. Clinton B. Fisk, national president of the Woman's Home Missionary Society, presided at the first session. Devotional exercises were conducted by Rev. Dr. T. B. Neely, of Philadelphia. Bishop Vincent made a cordial, earnest address of welcome, to which Mrs. Fisk responded. Mrs. Jane Bancroft Robinson, secretary of the Deaconess Bureau of the Women's Home Missionary Society, was then introduced and spoke briefly of the aims and purposes of deaconess work. Rev. Dr. J. H. Myers then gave the first of a series of lectures on the general subject, "The Deepening of the Spiritual Life." His first lecture, on "Exaltation Through Service, or the Way to Become Great," struck the keynote of the assembly. On each day of the session a deaconess conference was held, presided over by Miss E. A. McIlmoyl, superintendent of the Cleveland Deaconess Home. A wide variety of practical questions that arise constantly in the many-sided experiences of deaconesses received careful attention, and some conclusions were reached which, we trust, will be considered by all of our Deaconess Homes and effect lasting results.

In the afternoon a meeting was held at the large amphitheatre. Miss Henrietta A. Bancroft, field secretary of the Deaconess Bureau of the Woman's Home Missionary Society, spoke of the different aspects of the deaconess work as she had viewed it in Homes extending from the Atlantic to the Pacific Ocean. Miss Iva May Durham, deaconess-at-large of the Woman's Home Missionary Society, described her duties. The deaconess-at-large spends most of her time in going into the different churches telling about the deaconess work. But God has given Miss Durham another gift besides impressing her thoughts on an audience — the gift of singing; and our "singing deaconess" sings her way into the hearts of all who hear her. From the lecture of Dr. Edward T. Devine, secretary of the Charity Organization Society of New York city, a lecturer and writer on economic subjects, let us quote a characteristic sentence: "If you have drunk deeply at the fountain of modern social aspiration, you are a little impatient with what we call organized charity. . . . All churches have had sad experiences with the arts by which some families provide themselves with Methodist clothing, Baptist groceries, Presbyterian meat, Episcopal potatoes, and Universalist cash for sundries. The church wastes so much time coddling them that the self-respecting poor hold aloof. Even among tramps the variety known as the 'mission bum' is looked down upon by his fellows,

and there is a lesson for the mission workers in this fact."

A large meeting was held at the amphitheatre Tuesday afternoon. Bishop Ninde presided, and the devotional exercises were led by Miss Isabella Thoburn from India, who was dressed in the gray costume of the India deaconesses. Dr. Devine gave the second of his valuable lectures, entitled "The Social Value of Personal Friendship." The presence of Bishop Ninde, with his sympathetic words of encouragement and cheer, was a blessing to all. His speech on "The Deaconess Allowance" should be printed in full in all our church papers. Mrs. Robinson spoke on "Deaconess Work as Developed in the Methodist Church," sketching the progress of the work for the last twelve years. Special attention was given to the able paper furnished by Mrs. E. A. Griffin, president of the Deaconess Board of the Cleveland Home, entitled, "What are the Duties of a President of a Board of Management of a Deaconess Home?" We trust that this paper will be published in full. The address of Rev. Dr. P. S. Merrill, of Buffalo, on the subject, "What a Presiding Elder can do for Deaconesses," impressed every one with the possibilities of his office to enlarge and strengthen the deaconess branch of church service. The stirring, eloquent words of Mrs. Mary Haven Thirkield as she spoke on "The Need of Deaconess Work among the Colored People of the South," thrilled the hearts of her audience.

There were several unexpected privileges not noted in the program. Among these were the spontaneous speeches of nearly every deaconess present from time to time on various features of her practical work. Mrs. Haws, the Traveler's Aid deaconess of the Buffalo Home, related incident after incident showing the power of prayer and loving Christian effort. Miss M. E. Johnston, of the Cleveland Home, was present in a linen garb that she recommended as a practical dress for nurse deaconesses in all district nursing work. Her own experience as she related it emphasized the need of trained visiting nurses. Miss Durham spoke of practical work in being allowed to testify in license courts, and having a chance to defeat the license of the city saloon and so save a portion of the city to temperance. Mrs. W. J. Aldrich, the founder and superintendent of the Aldrich

Memorial Deaconess Home at Grand Rapids, Mich., spoke enthusiastically of the blessed work of training deaconesses. The daily consecration meeting led by Miss Smith, superintendent of the Buffalo Deaconess Home, was an excellent preparation for the work of each day. The daily conferences under the charge of Miss McIlmoyl, superintendent of the Cleveland Home, drew out the best thought of all deaconesses present.

Dr. W. H. P. Faunce, president-elect of Brown University, gave a half-hour talk, whose influence will not be forgotten. We must not omit mention of the admirable lecture by Dr. J. L. Hurlbut on the "Calling of the Apostles," nor Miss Thoburn's talk in the Deaconess Conference upon "The Life and Spirit in the Home."

The last afternoon Miss Thoburn gave a report of deaconess work in India. She says there are thirty-six deaconesses in that land, some living in Deaconess Homes, others here and there with other missionaries. Miss Durham spoke a few words in behalf of the National Deaconess Training School in Washington, D. C., where workers are trained.

Mr. Geo. O. Robinson, the long-time president of the Detroit Deaconess Home, and Mr. W. F. Walworth, treasurer of the Cleveland Home, were among the laymen present. Bishop Ninde presided at most of the sessions. Those from which he was absent were cared for by Mrs. Clinton B. Fisk.

In the consideration of vacation periods, Rest Homes and the necessary expenses of travel, the recommendation was made, "That our Deaconess Homes be advised to provide five dollars each annually for the expense of travel of each deaconess." The committee on resolutions, through its secretary, Miss Durham, brought in two ringing resolutions against the anti-canteen bill interpretation and the seating of the polygamist, B. H. Roberts. Few will forget the parting words of Bishop Ninde in which he prophesied that our deaconess work is to be the means by which the church and the submerged classes are to be "tied together."

The closing evening the trustees of the Association tendered a reception to the members of the School and all connected with it, at the Methodist Episcopal House. It is impossible in so short a report to tell of the many characteristics that made this short Summer School such a lasting and profitable benefit, as we believe it to be.

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Laurel Park Camp-Meeting

The camp-meeting at Laurel Park began Monday evening, Aug. 21, with a service participated in by several speakers, and closed the following Sunday evening. It was one of the most remarkable meetings ever held upon the ground—some say the best they ever attended there. The weather was comfortable, with occasional showers which did not materially interfere with the services at camp, but which probably on Thursday somewhat diminished the attendance. The attendance as a whole was fully up to that of any recent years, and on Sunday there was a large and enthusiastic gathering of people for worship in this beautiful grove. Excellent order was maintained throughout the entire meeting.

Dr. Knowles, the presiding elder, proved himself, as always at camp-meeting, eminently fitted for the responsible duties, and at the close received from the audience an enthusiastic vote of thanks. One of long experience states that he never heard better preaching. There was no failure, and some of the sermons were marvelous for directness and power. Only two of the preachers gave sermons on the ground last year. Several of the speakers were young, and, we were informed, had never preached at camp-meeting before. Nevertheless they spoke in demonstration of the Spirit and with power. The following are the names of the preachers in the order of service: W. E. Morse, W. H. Dockham, E. B. Marshall, J. A. Day, F. M. Pickles, A. L. Howe, O. W. Scott, C. E. Spaulding, W. N. Mason, E. Hitchcock, John Wriston, F. M. Estes, F. H. Wheeler, C. F. Rice, W. G. Seaman, W. J. Heath, F. N. Upham, and H. L. Wriston.

Sunday was the great day of the feast, and though no excursion trains were run to the grounds, large numbers of people from the "region round about" found their way into the sacred grove and thereby were helped and blessed. The love-feast Sunday morning was a season of spiritual refreshing from the presence of the Lord. A large number of Christians voiced in testimony their joy in God's service.

Beside those who preached, many ministers assisted in the devotional and altar services, and several gave earnest exhortations after the sermons. There were quite a number of clear conversions, and many found a richer experience in spiritual revelations. Some of the altar services carried the mind back to the earlier days of Methodism, when marked demonstrations of religious fervor were much in vogue.

The music was under the charge of Rev. E. V. Hinchliffe, who presided at the organ and led the chorus of song. Rev. A. B. Gifford, with his consecrated cornet, added much to the volume of praise. A male quartet—Hinchliffe, Howe, Gifford, and Betcher—delightfully rendered several selections, and Misses Loyne and Humphrey, of Springfield, with Mrs. H. L. Wriston, beautifully sang in duets or solos the songs of Zion, moving many hearts.

The meetings in the tabernacle and the six o'clock morning services were seasons of much power. There were also children's meetings, and two services under the auspices of the Epworth League.

Thursday, at 1 o'clock, the Woman's Home Missionary Society had a service at the stand, and Friday at the same hour the Woman's Foreign Missionary Society held undisputed sway. Mrs. Ober addressed the former, and Rev. E. Hitchcock the latter gathering.

The Camp-meeting Association held its annual meeting on Friday, and confirmed Rev. C. F. Rice, Rev. O. W. Scott, and A. A. Howard as members, listened to the various reports, and made provision for improved sanitary arrangements.

It does not appear extravagant to say that everybody who attended was delighted with Laurel Park camp-meeting this year. There was much quickening of church members, and if the prayers and preaching of God's people secure the result anticipated, an old-time revival of pure and undeffiled religion will sweep over Springfield District this fall and winter.

Special mention should be made of the fine new dormitory for preachers, built this year, and well-furnished, with about thirty cots with woven-wire springs and good bedding, with all other necessary conveniences.

These are times of transition. It is probable that instead of Methodist ministers praying with their faces toward the east, as in former days, in the new order of events they will face toward the west, and after prayer be rejoiced to

open their eyes upon the charming scenery of Springfield District and look up with gratitude to the beautiful hills of God.

W. C. TOWNSEND, Secretary.

LASELL SEMINARY

Visitors' Report

Our visit to Lasell Seminary confirmed and strengthened the splendid things we had heard of the institution. The aim, so far as we observed, was to give an all-round culture to mind, soul and body. The physical drill of the gymnasium and the training of the class-room united in giving to the students healthy bodies and well-disciplined minds. We were impressed with the ability of the teachers not only to instruct, but also to inspire.

The Seminary has much to offer—a fine library, a reading-room with the best magazines of England and America, a fine art collection, reception-rooms with works of the masters in painting and marble to minister to refinement.

The practical is not neglected, as is evidenced by the attention given to cooking, house-culture and domestic economy.

The personnel of the students in all that pertains to womanliness reflects the largest credit upon the faculty and institution and would satisfy the most careful that the benefits which come from association in the student life are the very best.

There is evidence of a strong Lasell spirit, as seen by the way the graduates keep in touch with their alma mater. Many of them have sent their daughters to the Seminary, and that, too, while living in States that are remote.

We feel that we can recommend heartily this institution as one where the management is all alive to the best interests of the students, sparing no pains to be in the forefront in everything that pertains to the culture of the highest womanhood.

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Hazardville.—The pastor, Rev. W. S. McIntire, and wife celebrated the twenty-fifth anniversary of their marriage on Friday, Aug. 11. Silver tokens of love were received from friends in Biddeford, Lewiston, Waterville, Brunswick, Bowdoinham, South Portland, Saco, Westbrook, and South Berwick, Maine; New Bedford, Worcester, Arlington, and Chicopee, Mass.; Providence, R. I.; Pasadena, Cal., and Portland, Oregon. The affection and esteem of their parishioners at Hazardville found substantial expression in the gift of a beautiful set of china of 142 pieces, a purse of \$50, and a number of pieces of silver table-ware; while a beautiful parlor lamp voiced the good-will and fraternal greeting of the neighboring Methodist pastors. The parsonage was tastefully decorated by the young people with plants and flowers, and in the evening a large number of friends assembled to extend their congratulations to the happy couple. Especially gratifying was the presence and well-chosen words of Rev. O. W. Scott, of Chicopee, Mass., the friend of many years, who had baptized and received into church fellowship both Mr. and Mrs. McIntire and also tied the matrimonial knot which the testings of twenty-five years have only strengthened. Presentation speeches were made by Hon. Amos D. Bridge and Rev. J. A. Wood. Rev. Dr. Rich, of St. Paul's Church, Providence, contributed an original poem. That the divine Pilot may guide their matrimonial bark safely on to the golden jubilee of earth and to the eternal jubilee of heaven, is the prayer of our heart.

Sterling.—The pastor, Rev. J. Harding Baker, after a season of much-needed rest at his summer home on the Willimantic Camp-ground, has returned to the work and is vigorously pushing for the erection of a parsonage. The pastors and Sunday-schools who can send a favorable response to Mr. Baker's circular will be helping a worthy undertaking. Let it be done without delay.

Willimantic Camp-meeting.—The 39th annual session of the Willimantic Camp-meeting has closed, adding another glorious chapter of spiritual victory and holy triumph to the pages of that history which has been so wonderfully blessed of God. The revival spirit predominated throughout, pervading every sermon, and the earnest cry of hearts eager to see the salvation of God was heard and answered in the conversion of a number of persons and the deepening of the spiritual experience in the hearts of a multitude of believers. The opening sermon, by Rev. W. F. Davis, struck the key-note of victory when he called upon us, in the words of his Master, to "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Rev. Dr. Caswell, who was to have had charge of the altar work, was unable to be present on account of the serious illness of his wife. A message of tender sympathy with our brother and his companion in their affliction was voted with great unanimity; also words of condolence with Rev. S. J. Rook, of Wapping, in the departure of his beloved companion for the spirit land; and with Rev. L. B. Coddington, of Woonsocket, in the loss of his mother. The inability of Rev. F. N. Upham, on account of sickness, to meet his engagement to address the Epworth hosts on League Day, was very much regretted; but Rev. Albert E. Legg, of Old Mystic, a recent graduate of Wesleyan, and the junior preacher of Norwich District, stepped into the gap and filled the great opportunity to the delight and profit of all. The altar services were ably conducted by Rev. W. S. McIntire, of Hazardville.

The preachers from abroad either came in the spirit or caught the spirit immediately on their arrival and preached with great power. Dr. S. M. Dick's heart-searching discourse on "Plumb Line Religion" moved the people to a deeper consecration, while Bishop Mallalieu magnified "the grace of our Lord Jesus Christ," and with great power set forth the riches made possible to us by His poverty. Dr. C. B. Pitblado was at his best—and that means much—when, on the evening of Old Folks' Day, he lifted us up into the heavenlies as he unfolded the message based upon the words of the prophet Joel: "Your old men shall dream dreams, and your young men shall see visions."

Sunday was an almost perfect day, and the

attendance was correspondingly large and unusually orderly. Dr. C. A. Crane, of East Boston, was the preacher of the afternoon sermon, and his burning words of truth and power held that mighty concourse of people almost spell-bound while he set forth the kingship of Jesus Christ.

The daily League meetings held in the tabernacle were well sustained and of much interest and profit. District President George W. Guard was well supported in his plans for the success of this League service by a strong force of earnest and whole-souled Epworthians.

This year Presiding Elder Bates laid upon the young men the responsibility of Layman's Day; and the service on Saturday afternoon was of special interest. Helpful addresses were given by C. H. Sauer, of Colchester, and W. E. Keith, of South Manchester.

The spiritual interests of the children were well provided for in the meeting held daily at 1 o'clock under the wise and faithful leadership of Mrs. J. E. Reed and Miss Rose Williams, whose services in this most important department have been greatly blessed and owned of God for a number of years.

The preachers, and their texts, spoke the message of truth to us in the following order: W. F. Davis, Matt. 22: 21; F. J. Follansbee, Psa. 1: 1-2; J. E. Duxbury, 1 John 3: 2; E. P. Phreaner, Exodus 33: 18; J. I. Bartholomew, John 8: 36; D. W. Adams, Psa. 8: 4; A. E. Legg, James 1: 27; Dr. Dick, Amos 7: 7-8; L. G. Horton, Rom. 8: 29-30; C. T. Hatch, 1 Peter 1: 16; Bishop Mallalieu, 2 Cor. 8: 9; Dr. Pitblado, Joel 2: 28; H. E. Murkett, Matt. 27: 51; M. T. Braley, Matt. 5: 8; J. Oldham, Heb. 9: 27; Dr. C. A. Crane, Rev. 19: 16; W. S. McIntire, 1 Samuel 2: 23.

Thank-Offering Revival Campaign.—The district commission of the Twentieth Century Thank-offering movement, consisting of Presiding Elder Bates, Revs. J. I. Bartholomew, W. F. Davis, and J. E. Johnson, has completed its plans for a general revival movement throughout the district. The work so well begun at the camp-meeting, as noted above, is to be pushed all along the line by four-day meetings at all available points. For the furtherance of this project the entire district has been divided into twelve groups as follows:—

1. South Manchester, Burnside, Hockanum and South Glastonbury, East Glastonbury, East Hartford, Marlboro.
2. Rockville, Vernon and Quarryville, Manchester, Wapping.
3. Hazardville, Thompsonville, Windsorville, Warehouse Point.
4. Stafford Springs, Staffordville, Crystal Lake, Tolland and Lee Chapel, Mashapaug, Willington.
5. Willimantic, South Coventry, Gurleyville, Baltic, Versailles.
6. Norwich Trinity, Norwich Town, North Main Street, Jewett City, Voluntown and Griswold, Gardner's Lake.
7. Danielson, Sterling and Oneco, Moosup, Attawaugan, Greene.

8. Putnam, East Thompson, West Thompson, Eastford, East Woodstock, North Grosvener Dale.

9. Pascoag, East Blackstone, Mapleville and Glendale, Millville.

10. Westerly, Mystic and Noank, Old Mystic.

11. New London, Niantic, Lyme, Gale's Ferry, Uncasville.

12. Portland, Moodus and Haddam Neck, East Hampton, Colchester.

The pastor of the first mentioned church in each group is the chairman of that group; and for further supervision the groups are divided among the members of the commission as follows: 1, 2, 3, and 4, J. I. Bartholomew; 5, 7, 8, and 9, W. F. Davis; 6, 10, 11, and 12, J. E. Johnson.

Wapping.—The hand of bereavement has fallen heavily upon this church and community. Within the short space of three weeks the funerals of three useful and devoted Christian workers have called together the grief-stricken but spirit-sustained congregation. Rev. W. S. Foster, a Wapping boy, who took a location from Conference relations last spring on account of his health, died in Foxvale, Mass., Aug. 6, of blood poisoning. His remains were brought here for burial and his funeral was attended by a large company of sincere mourners. The pastor, Rev. S. J. Rook, officiated, assisted by Revs. J. H. James, D. W. Adams and W. J. Yates. On Sunday, Aug. 13, Mrs. S. J. Rook, wife of the pastor, passed from earth to heaven after a sickness of thirteen weeks, leaving, in addition to her sorrowing companion, two motherless babes. Her funeral was held at the church, the following pastors assisting in the services: J. H. James, W. J. Yates, J. I. Bartholomew, E. P. Phreaner, and Rev. W. S. Post of the Congregational Church. Aug. 23, Mr. Norman Foster, a member of the Wapping Church for over fifty years, and father of Rev. W. S. Foster whose death has been mentioned, was called to his reward at the ripe age of 81 years. Funeral services were held at the church, conducted by the pastor, Rev. S. J. Rook, assisted by Revs. J. H. James and E. P. Phreaner. Suitable obituaries of these sainted lives will soon be prepared. SCRIPTUM.

New Bedford District

Osterville.—Some repairs have recently been made in the church and parsonage. The church has been clothed with a beautiful "white robe," and the parsonage was also painted, the whole at a cost of about \$150. Arrangements are being made to raise \$150 for a local debt as a part of the Twentieth Century Thank-offering. A spirit of religious fervor pervades the membership. An unusual number of summer visitors have made their church home here.

Marston's Mills.—Plans are being made here to share in the Twentieth Century forward movement of the church, both as to the giving of money and the conversion of men. It is a great inspiration to be one of the forty New Bedford District churches which have banded together to pray for one another. An Epworth League

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chapter and a sewing circle have been organized. A canvass for members of a proposed Home department to the Sabbath-school will soon be made. L. R.

MAINE CONFERENCE

Portland District

Gorham, North St.—Rev. James Nixon and wife are pleasantly located in the parsonage, upon which the people have made some necessary repairs. The pastor has already collected the Bishops' claim in full, and the apportionment for Church Extension. The year has opened auspiciously in every way.

Buxton and South Standish.—Rev. Wm. Bragg planned a most interesting quarterly meeting of the old-fashioned sort. Good delegations from South Standish Church and Gorham, North Street, attended the meetings on Monday, Aug. 21, at Buxton. A love-feast was held in the forenoon; a children's meeting at 2 o'clock; a preaching service at 3 and another at 7. There was an unusually large attendance at the quarterly conference. Such meetings tend to unify the churches and to promote Methodist loyalty. More of them might be held on this district. The Sunday-school at Buxton is increasing in numbers and a newly organized children's class is prospering.

Old Orchard.—The foundations of the new church are completed and the erection of the frame-work begun. It is hoped that the edifice can be enclosed before snow flies. E. O. T.

Lewiston District

West Durham and North Pownal.—Of course I have a good word to speak of this charge, for it paid nearly the whole of the presiding elder's claim at his first visit! Rev. W. H. Varney and his wife are faithful and efficient workers, and they have a large place in the hearts of the people. Good and increasing congregations, spiritual social meetings, and occasional conversions are encouraging features of the work. Mr. Miller, one of the pillars of the church, a brother of the late Rev. Moses Miller of the East Maine Conference, is seriously sick. We hardly see how he can be spared yet.

Poland Camp-meeting.—Our meeting this year on this old historic ground was one of great interest and inspiration. Some of the temporalities of the meeting were not according to our liking, and will be improved hereafter. The weather was fair, and a part of the time very hot. The order, harmony, and fellowship were delightful. Pleasant incidents of the meeting were the dedication of the Bethel Cottage and the presence of the veteran Rev. S. M. Emerson.

The preaching on the average was of a high order—direct, evangelistic, convincing and powerful. Some of the sermons were really remarkable. Social meetings and altar services were seasons of great interest. The following were the preachers: Rev. Messrs. Barentzen, Stone, Whiteside, Canham, Libby (Adventist), Williams, Ladd, Cummings, Griffiths, Brooks, Wilson, Holt, Haddock, Freeman, Durgin. Large congregations attended the services on Sunday, when Rev. Messrs. Haddock and Freeman were the preachers. Rev. W. F. Berry spoke with convincing power on the work of the Christian Civic League, and Dr. Kneeland spoke eloquently on Sabbath Observance. Mrs. H. A. Clifford gave a captivating address in the interest of the W. H. M. S., and Mrs. Barakat greatly interested the people in the relation of the story of her life. Rev. I. A. Bean gave an illustrated lecture on China in the interest of foreign missions. Rev. C. A. Southard managed the finances, presided at the love-feast, conducted several altar services, and made himself generally useful. Other ministers who did not preach worked with a will. Mr. Williams and his wife, assisted by a large chorus, gave excellent music. Mrs. Williams' solos were greatly enjoyed. Other lady soloists assisted. Some unconverted came forward for prayers, and God's people were greatly helped. We expect to see more results in the work on the charges. A. S. L.

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EAST MAINE CONFERENCE

Bangor District

Camp-meetings.—The camp-meeting season is over—four of them on Bangor District: Foxcroft, Littleton, Mattawamkeag, Maxfield. Large attendance is reported at all of them, and the occasions were conspicuous for excellent preaching and personal work. Rev. E. M. Taylor, D. D., of Cambridge, Rev. R. L. Greene, D. D., of Boston, and Rev. W. H. W. Rees, D. D., of Cincinnati, O., were present at the two former and did excellent work. The brethren of the district and Conference were present and rendered service worthy of the best. We are now turning our faces to the fall campaign, and expect to see most excellent results gathered up. Most of the pastors were favored with somebody from their charge starting in the heavenly life. We trust this is the beginning of extensive revival work.

Brownville.—Rev. and Mrs. E. S. Burrill are away in the Aroostook taking a much-needed rest. This is one of the hard fields, and one that tries a man's soul. We hope, however, that the "mercy-drops will fall" on this people, and that this charge will yet blossom. The pastor is very highly esteemed by all the people.

Caribou.—Steadily the tide is rising. A debt on the church property has been standing several years, but is now being wiped out and will very soon be a thing of the past, under the unyielding efforts of the pastor, Rev. W. A. McGraw. The work on all lines is prosperous. This is a growing town and is very promising, and we purpose to keep up with our surroundings.

Carmel and Levant.—The pastor writes: "The enemy is here, but we are having victory. Two were baptized and five received into full connection last Sabbath." Nothing is too hard for Him whom we serve if He can but use us. The Ministerial Association will be held on this charge, Oct. 9-11, and will prove a great blessing to this people. Rev. M. Kearney, the pastor, is hopeful and faithful.

Corinth.—Rev. I. H. Lidstone has been but a few months with this people, but is much beloved and is meeting with excellent success. His welcome was general and cordial. Already on one part of his charge the clouds of revival are breaking. We trust a downpour is imminent—not only here, but all over the district.

Greenville.—This is a new star in our constellation. We expect it will prove to be one of the first magnitude. Sunday, Aug. 27, was a "red letter" day with this people. Rev. Dr. F. J. Wagner, of Baltimore, preached in the morning a most excellent sermon, to which a large congregation listened with delight. The afternoon service consisted of the baptism of four children and two adults. The pastor, Rev. George Martin, extended the right hand of fellowship to thirteen persons, after which a large number partook of the Lord's Supper. The writer preached in the evening to a large and attentive audience, and this closed a well-planned and happy day. Mr. Martin is spending his second college vacation in this place. He graduated from Colby last spring, and will enter Boston University School of Theology this fall. He is much beloved by all, and universal regret is expressed that he is so soon to leave them. We want a first-class man for the field—a beautiful

and growing village, with magnificent possibilities. A new church must be built here at once.

Howland and Montague.—We have just closed a most interesting and successful camp-meeting in Maxfield, an outlying district on this charge. Rev. C. W. Stevens, the indefatigable pastor, conceived and organized it, and it is growing not only in size, but in favor with the people. The charge is developing constantly, and is soon to put on new strength and beauty. The pastor has the confidence and esteem of all, and is doing a grand work with altogether too small compensation.

Moro and Smyrna.—If this charge has budded in the past, it is now surely blossoming. Rev. O. A. Goodwin came here a few months ago. He has the lumber on the spot for a nice parsonage at Smyrna Mills, and hopes to move in before snow flies. This means two charges instead of one, and the conditions warrant it. The pastor is much beloved all over the charge. He not only moves, but moves the people. Several have already been converted, and others are coming.

Oldtown.—The pastor, Rev. C. L. Banghart, has most excellent courage and is confident of success. He is busy collecting money, and hopes to wipe out all the indebtedness. We are hopeful for Oldtown. A good revival is needed.

Presque Isle.—Rev. G. J. Cheney, the pastor, has a large and hard field, but is constantly gaining, and there are signs of success. A most annoying debt on the church at South Presque Isle is melting away, and we hope to attend its funeral the first of November.

Washburn.—The tide is still rising, although a phenomenal advance has been made during the four years just past. Rev. E. O. Smith, a conscientious and faithful pastor, deserves all the success he is enjoying.

From our standpoint the district looks well. Pastors are faithful and hard at it, and are hopeful of great ingatherings this year. We hope our next report will be filled with accounts of glorious outpourings. E. H. B.

NEW HAMPSHIRE CONFERENCE

Dover District

Hedding.—The Summer School at Hedding has had a very successful season. The Chautauqua debt has been canceled, and the outlook for another year is encouraging. The president, Rev. J. W. Adams, and the superintendent, Rev. J. A. Bowler, have been nobly supported by the faithful few who are doing what they can to make old Hedding a centre of culture and a model summer home.

August 20 was Missionary Sunday. All-day services were held in the Grove. In the morning the interests of the W. M. F. S. were presented. Mrs. Dr. Parkhurst presiding. Miss Mary E. Lunn spoke of the work in Rome, and the call for like work in Boston. In the afternoon the interests of the W. H. M. S. were faithfully portrayed by Miss Lunn and Prof. Harriette Cooke, Mrs. F. O. Tyler presiding. In the evening Chautauqua Hall was well filled with an appreciative audience, which was addressed by Miss Cooke, Miss Susie Babcock officiating as chairman.

The 37th annual camp-meeting opened at the stand at 10 o'clock, Monday morning, Aug. 21. The president took for his subject "The Object" of the meeting. He was assisted in the service

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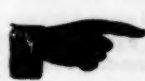


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by Rev. D. E. Miller of the Maine Conference. The preachers for the week were: W. J. Atkinson, J. N. Bradford, E. Hitchcock, Ralph Gillam, S. McLaughlin, J. T. Hooper, C. D. Hills, W. P. Odell, W. C. Woodyard, H. D. Deetz, G. W. Farmer, and W. Woods. The services of the evangelist, Rev. Ralph Gillam, were very helpful. Dr. Hills gave, by request, his grand sermon on the Twentieth Century movement. Dr. Odell, of New York city, came to our assistance on short notice, and gave a magnificent sermon on "The Kingdom." Each morning a prayer-meeting was held at 6 o'clock, led by the president, which was well attended and helpful.

Epworth League meetings were held daily, in charge, respectively, of J. T. Hooper, U. N. Tilton and A. E. Draper. Meetings for children were conducted by H. E. Foote, A. M. Markey, F. Hooper, and Rev. and Mrs. G. W. Jones. A holiness meeting was held daily at Grace Chapel, in charge of S. O. Kelley and Otis Cole. The singing was ably conducted by Wm. Warren, assisted by Mrs. Warren, Miss Hitchcock, Miss Yohe, Mrs. Oxford, Miss Hudson, and others.

The Twentieth Century committee voted to request the pastors to preach at an early date, on the subject of offering "heart and money" to the Lord. At the business meeting on Thursday A. M. Stickney, of Medford, Mass., introduced resolutions formulating a plan for canceling the debt of the Association in six years by payment of five dollars per year. This was unanimously adopted.

A brief memorial service was held for E. A. Crawford and Mary Esther Parry. Fitting resolutions were adopted. None will be missed from our councils more than they.

The weather for the week was comfortable, but cloudy. The cottages were all full, but the daily crowd was not there. The preaching was plain, practical and in the Spirit. There were some excellent conversions. Good results must follow in the months to come. A force of fifty preachers in concerted effort with the faithful of fifty churches, with the help of the Lord, cannot fail.

EMERSON.

Concord District

Concord Churches.—The visitation of the second quarter found the pastor of Baker Memorial on his vacation and congregations at both places scattered by the summer customs. Rev. W. H. Hutchin took no vacation last year. Dr.

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C. D. Hills is at his post up to the present. His address on the Twentieth Century movement given at Weirs, Hedding and Groveton is worth hearing and being read by every Methodist. It is expected to have it published in tract form for distribution.

West Thornton.—While the pastor was at the Weirs camp-meeting the parsonage was newly shingled.

Ellsworth.—On a warm week-day afternoon a little company gathered to hear the presiding elder talk of twentieth century matters and be present at the quarterly conference. The money for the claim is nearly all on subscription. The pastor is planning for revival meetings in the early fall.

Stark and West Milan.—The pastor is doing all in his power to lift the spiritual tone in these churches. The success is not all he desires, but he is faithfully at work. The Epworth League at Crystal is one of the most active to be found anywhere. The finances are improving.

Milan and Dummer.—The pastor's claim is paid up to date. Several old bills that had been brought over, one for the sexton, one for the lead pipe that brought the water into the parsonage, an old Sunday-school bill, and some others, have been paid in full, and money still remains for more improvements in the parsonage. Elaborate preparations were made for the celebration of Old Home Week.

Personal.—A host of friends will give their sympathy to Rev. C. U. Dunning and his family in the great loss they have sustained in the death of their daughter Laura. She was a beautiful young woman, thoroughly devoted to the cause of God and interested in the church. No pastor had a better helper in his own home than had Mr. Dunning in this consecrated daughter. She was always anxious for her father's success, and did everything to bring it about. She bore her sickness bravely, and while she clung to life, was not afraid of death. Her resignation and triumph give great comfort to her friends, who are now sorrowing that they shall see her face no more.

Presiding Elder Norris only takes vacations when he must, and that is when the physician orders it. No man among us during the past fifteen years has worked harder than he. Several times he has been compelled by sickness to lay off. Just now he is ordered "off duty" for a month. We hope it will put him into condition to do service again for a long time. It would be a great sorrow to many to have him break down.

Mr. F. E. Brown, general passenger agent of the Boston & Maine road in Concord, wants to know the post-office addresses of Mrs. F. M. Avery, Fanny B. Scales, Mrs. Andrew Smith, and Mrs. Colby, who failed to secure reduced rates to the Weirs and return. The company is ready to settle with them, but their post-office is unknown. If they, or their pastor (whoever he may be), will send the address to Mr. Brown as above, the matter will be adjusted. Mrs. Colby's first name is also desired.

NEW ENGLAND CONFERENCE

Springfield District

Mittineague.—Rev. and Mrs. H. G. Buckingham are made very glad in the arrival of a little daughter.

Easthampton.—At the opening of the Conference year the pastor and family were given a cordial reception. Epworth League installation services were recently held, with inspiring addresses by Rev. H. L. Wriston and his wife. The Sunday evening meetings have been enlivened by special services—sometimes a short sermon followed by an Epworth League service, and sometimes in the order of the two being reversed. The church has been kindly remembered by a generous and devoted sister, Jane Morgan, a bequest from whom has extinguished a mortgage of \$500 on the property. Still better, the brethren of the official board are planning for greater financial and spiritual victory. The pastor, we understand, is now absent on a trip to the West.

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CHURCH REGISTER

W. F. M. S.—The regular board meeting of the W. F. M. S. for September will meet at the Committee Room, 36 Bromfield St., on Wednesday, Sept. 13, at 10 a. m. A full attendance is desired. S. F. WAGNER, Pres.

MARRIAGES

GOLDTHWAIT-REMICK.—In South Eliot, Me., at the home of the bride's parents, by Rev. E. W. Kennison, Harmon P. Goldthwait, of Portsmouth, N. H., and Dora B. Remick, of Eliot.

TOMPKINS—SQUIRES.—In Mars Hill, Me., Aug. 30, by Rev. Geo. J. Palmer, Samuel Tompkins, of Mars Hill, and Emma Squires, of Bath, N. B.

WORCESTER CIRCUIT PREACHERS' MEETING.—The first session for the season of the Worcester Circuit Preachers' Meeting, to which the laymen are invited, will be held in Webster, Monday, Sept. 11, and will consist of a morning program and an outing on the lake in the afternoon. A. M. OSGOOD, for Executive Com.

WARNING.—I feel it my duty to warn the brethren of the ministry to beware of a scoundrel of the deepest dye, who gives his name as G. H. Montague. He claims to be the representative of certain European clothing companies in disposing of their goods left over from the late Chattanooga Exposition. He is working the ministry in his endeavors to palm off his fake goods (cloth). His words are smoother than butter, and his knowledge of the Methodist ministers from the humblest to the most renowned in New England, is astonishing. His goods, like himself, are a fake. He also represents J. J. Burne & Co., tailors, 751 Washington St., Boston, which firm will do great things in making the cloth into suits. Having in-

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Nevertheless, the most common of all diseases, indigestion and stomach troubles, which in turn cause nervous diseases, heart troubles, consumption and loss of flesh, require something besides faith to cure.

Mere faith will not digest your food for you, will not give you an appetite, will not increase your flesh and strengthen your nerves and heart, but Stuart's Dyspepsia Tablets will do these things because they are composed of the elements of digestion, they contain the juices, acids and peptones necessary to the digestion and assimilation of all wholesome food.

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They invigorate the stomach, make pure blood and strong nerves in the only way that nature can do it, and that is from plenty of wholesome food, well digested. It is not what we eat, but what we digest, that does us good.

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investigated the matter, I found that the firm is a fake, and that within a few weeks more than twenty gentlemen have called where I did, and inquired for the company, only to find that it does not exist.

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YOUNG PREACHERS WANTED.—Two first-class, well-educated young and unmarried men are needed for immediate work in the Baltimore Conference. Address (with references) Rev. Charles W. Baldwin, D. D., Presiding Elder of the West Baltimore District, 437 Carey St., N. Baltimore, Md.

Editorial Mention

—The fiftieth anniversary of the marriage of Rev. and Mrs. Victor Witting will be observed on Tuesday evening, Sept. 12, in the Quinsigamond Swedish M. E. Church at Worcester.

—Rev. William B. Locke, of Newfields, N. H., writes under date of Aug. 31: "In your editorial letter on Hedding campground you spoke of the widow of Rev. John Brodhead as still living with her daughter, Mrs. James Pike, at Newfields. I find that this statement has occasioned not a little confusion, even in the minds of some who should have known better, hence this note of correction: The widow of Rev. John Brodhead is not living in this world, but has been living among the glorified for twenty-four years. Had she tarried on earth until the present time, she would have attained the extreme age of one hundred and seven-

teen. I copy from her tombstone in the cemetery at Newfields: 'Mary Dodge Brodhead, widow of Rev. John Brodhead. Born at Ipswich, Mass., Aug. 27, 1782. Died at South Newmarket, N. H., Aug. 28, 1875.' There is living with Mrs. Pike the widow of John M. Brodhead, M. D., who was a son of Rev. John Brodhead. This fact probably occasioned your misunderstanding."

—On Wednesday, Aug. 23, there passed away at her summer home in Ocean Grove, N. J., Miss Mary Ashton, one of the most remarkable workers for the cause of missions that Methodism has ever produced. She was a member of State St. Church, Trenton, N. J., of which Rev. Frank P. Parkin, D. D., formerly a member of the New England Southern and later of the Philadelphia Conference, is now the pastor. Dr. Parkin writes that Miss Ashton, who was forty years old at the time of her death, was totally deaf and very lame, and for many years had been an invalid. Unable to gratify her long-cherished desire to go out as a missionary, she felt it her duty to support individual Bible readers in China, Japan and India through the labor of her own hands. She began a systematic missionary business, making bookmarks, publishing missionary tracts, etc., and succeeded in securing such generous support throughout the entire country, conducting an immense correspondence, that for the last four years or more she has raised annually \$1,500, solely through her own business efforts, every dollar of which she has devoted to the cause of missions. She has been supporting six missionaries and Bible workers, all under the direction of the Woman's Foreign Missionary Society of our church. Those who have known her great physical disabilities have been amazed at her marvelous success. Dr. Parkin visited her last June at Ocean Grove and found her as busily engaged in her life-work as her failing strength would allow. When the annals of missionary heroism are completed we doubt if those of any workers in foreign lands can surpass the life record of Mary Ashton, whose indomitable will, cheerful self-sacrifice, and complete consecration to her Master, made her career one which, when fully known, will be treasured forever by the Methodist Episcopal Church. Funeral services were held in State St. Church, Trenton, Aug. 25. Dr. Parkin will hold a memorial service early in September.

In a private note to the editor Dr. Whedon gives us a good word respecting East Greenwich Academy:—

"The outlook for the coming term, which opens on the 12th inst., is very encouraging. Hardly a day passes without one or more applications for rooms, and we shall be more than a little surprised if the number in attendance is not considerably greater than at any time for several years. This was indeed to be expected in the new prosperity that has come to the country after the long period of financial depression that has borne so heavily on New England. The new principal, Rev. Ambrie Field, is at his post, and, with his previous experience in a similar position, is, we think, well adapted to the important work committed to his care. It would be a grand thing if a dozen or fifteen of our men of means would unite their hearts and hands and purses for a new ladies' dormitory in place of the one destroyed by fire not long ago, and a grander thing if every pastor in the Conference would send a single student for the coming term. Some of them are doing this."

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OBITUARIES

They meet tonight, the one who closed his eyes
Unto the pal: forever and the wee,
And one who found the mansions in the skies
In all their splendor long, long years ago.

What will they say when first their eyes shall
meet?
Or will a silence take the place of words,
As only saints can know how strangely sweet,
A rapture such as only heaven affords?

Will she who went before ask first for those
Left far behind, those whom she loved so well?
Or will the other, new to heaven's repose,
Question of all its meaning—who can tell?

And will they wander where the flowers are
deep
Beneath their feet there in the pastures green,
Where fadeless blossoms o'er the hillsides creep,
And where no piercing thorns are ever seen?

One went so long ago, and one tonight
Took the long journey far across the tide;
This only do I know, they meet tonight,
And meeting, both, I know, are satisfied.

—Selected.

Dunn.—Olive Abigail Dunn, widow of Rev. Charles B. Dunn, late of the East Maine Conference, was born at Calais, Me., July 17, 1813, and died at Hampden Corner, Me., July 23, 1899.

Her family name was Scribner. Her parents moved to the neighboring town of Alexander in her early childhood, and she was brought up there, attending the same school with him whose life and labors she subsequently shared. They were married in November, 1836, before Mr. Dunn entered on his work as a minister of the Methodist Episcopal Church. Her conversion occurred in early life, and through all her years she abounded in faithful service to the Master and to the church of her choice.

In 1885 Mr. Dunn became a superannuate and settled in Hampden the same year. He died on May 25, 1889; and in the home he had provided Mrs. Dunn spent her declining years, in the company of her daughter, Mrs. Louise Adams, who watched over her and ministered to her until the last. She wore slowly away, and dimmer and dimmer grew her vital lamp till it expired.

Until the last year she had retained in an unusual degree the possession of her intellectual powers, and her alertness of thought and vivacity of spirit, with her interest in all about her, made her, notwithstanding her increasing deafness, an agreeable companion. She was a reader of *Zion's Herald*, and other of our church periodicals; kept up her knowledge of affairs and her interest in them, and was always ready to make matters of general and public interest the subjects of her conversation. She won the young people to herself, and was especially interested in providing them with suitable literature for their instruction and entertainment. She was loved and respected in the town where her later years were spent, as in the many charges which she served with her husband.

She leaves a brother and sister and three daughters behind her. One of the mothers in our Israel has departed. A. J. L.

Harrington.—James Edgar Harrington was born in Westport, Maine, July, 1862, and died in Boothbay Harbor, August 18, 1899.

Mr. Harrington was assistant engineer on the "Lincoln," and spent last winter making regular trips between Miami, Fla., and Havana, Cuba. It is said that he contracted malaria in that Southern climate. He returned North in the spring and became engineer on the "Islander," plying between Gardiner and Boothbay Harbor.

He was seized about a month ago with typhoid fever, and returned to his home a very sick man. The best of attention was given him, but in spite of all his strong frame yielded to the dread disease. A peculiarly sad feature of the situation was the inability of his devoted wife to care for him in his last illness, she giving birth to a little daughter the very week her husband became ill.

Mr. Harrington was a trusted employee, a patriotic citizen, an honored, honest, upright, righteous man, and a Christian of unblemished

life. He was a faithful member of the Epworth League and a member of the Methodist Episcopal Church. During his illness he was well cared for by the K. of P., of which he was a loyal member, and under whose direction the funeral services were conducted. His pastor, Rev. William Wood, delivered the funeral address.

Mr. Harrington leaves a widow and two young children. The family have the sympathy of a large circle of friends.

WM. WOOD.

Noble.—James Noble was born in Limington, Me., Nov. 24, 1810, and died at his home in Phillips, Me., July 20, 1899.

He was the son of George and Sally Spencer Noble, and one of a family of eight children. By trade he was a cooper, and as such he had few equals. He resided about ten years in Baldwin, twenty-five in Oxford, and several years in Minot. In the two last mentioned places he did a considerable business in farming. About 1880, on account of age and infirmity, he was obliged to retire from active business life. In 1883 he purchased a home in Phillips, where occurred his last sickness and death.

He was made captain of militia when a young man, and for many years was known as Captain Noble. He always maintained a lively interest in the welfare of the community, the State and the nation. In the public gatherings he took an active part and acquired considerable prominence as a public speaker. He was identified with the Washingtonian Movement.

In January, 1830, he was united in marriage with Miss Jane Cram, of Baldwin, Me. Twelve children were born to them, five of whom are now living—F. A. Noble, D. D., of Chicago; C. S. Noble, a farmer, of South Paris; D. C. Noble, a steel manufacturer, of Pittsburg, Pa.; and J. B. and N. P. Noble, both of Phillips, the one deputy sheriff of Franklin County and the other a member of Franklin County bar.

When a young man Mr. Noble was converted to Christ under the labors of Rev. Wm. D. Jones, and united with the Methodist Episcopal Church, in which he has held official position for many years. For more than half a century Mr. and Mrs. Noble have been loyal and faithful to the church of their choice.

During the last years of his life he has been a great sufferer, but his faith in God never wavered. He was ready to stay or to go. For him "to live was Christ and to die was gain." Through all the years of weariness and disease the wife of his youth was his constant companion, waiting and watching beside him. No hand could smooth the pillow, administer the medicine, or prepare the cooling draught quite like hers who for more than sixty-eight years had been the sharer of his joys and sorrows. "The heart of her husband did safely trust in her." With a devotion born from above, she gave herself to the task of making her husband's pathway to the tomb as pleasant and comfortable as possible, notwithstanding her age. In this task she was tenderly and lovingly aided by her children.

Funeral services were held at the home, his pastor, Rev. B. F. Fickett, officiating. F.

Phillips.—Mrs. Lydia Sanborn Phillips was born in Chesterville, Maine, May 28, 1818, and died at her home in Avon, Maine, May 7, 1899.

She was the only daughter and eldest child of Capt. Stephen and Mollie Sanborn. As a soldier in the American army during the Revolutionary War, Capt. Sanborn did his country good service, and he and his wife were among the early settlers of the northern part of Franklin County.

On March 8, 1844, Miss Sanborn was united in marriage with Rev. John Phillips, a local preacher in the Methodist Episcopal Church. Ten children were born to them, seven of whom are now living. In July, 1869, death made her a widow and her children fatherless. After this sad event Mrs. Phillips, for several years, resided with her children in Massachusetts. In 1869 she returned to her home in Avon, where she passed the remainder of her life. From the time of her return until her death her eldest daughter devoted herself to the task of making the mother's life as comfortable and pleasant as possible. Lovingly and tenderly did she minister to her through the years of weakness and disease.

In the early morning of her womanhood Mrs. Phillips gave her heart to God and united with the church. So long as health and strength remained she was prominent in church work. In her

home, as wife and mother, her sweet Christian life gave forth its fragrance, and now that she is gone her "children rise up and call her blessed." Of her it may truthfully be said: "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Funeral services were held at the home, Rev. B. F. Fickett officiating. The Scripture read and expounded was that used by Rev. E. T. Adams at the funeral of her husband thirty years before.

F.

A FRESH AIR CROWD

REV. O. S. BAKETEL, D. D.

THERE were twenty of them. They had been sent out by the "Tribune Fresh Air Fund" from New York city. Their ages were from ten to fourteen. If ever twenty boys had explosives packed up within them, this crowd had.

They had been spending two weeks up in New Hampshire—that Switzerland of America—and came to the Ashland station on the Boston & Maine Railroad. Their camp had been six miles out on the shore of the lake, where they had been having a rollicking time. Each boy had to do a portion of the work every day. Some of them cut wood, some washed dishes, helped cook, do the chamber work, etc. Then they played ball, went boating and bathing, and had a general good time. Did they enjoy it? Ask them, and hear their hearty and unanimous "Yes, sir."

Who are they? They had been selected from some of the down-town Sunday-schools of New York; hence it was not surprising to hear them sing some of the pious songs that you expect Sunday-school boys to know.

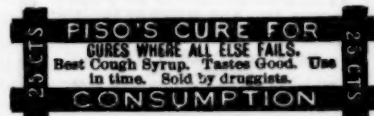
When the train drew up at Ashland we heard an explosive shout, and the cry, "Go for the rear car!" The clatter of feet assured us of their objective point. In they came. Their "Saratogas" were in their hands, and were about as many in variety and size as there were boys. One had a small and somewhat ancient hand bag, another a muslin bag with a draw-string in the top, another had his belongings done up in a brown paper. The quantity of twine about it was abundant, but by the time he found a seat it had nearly fallen to pieces. They at once took possession of most of the the unoccupied seats in the car, and from that time until this writer left the train at Manchester, there was stir and noise enough to keep the sleepest man awake. They talked incessantly and at the top of their voices. A quartet sang snatches of Sunday-school songs that showed some good voices. One kept his harmonica in use most of the time. The candy man of the train found one boy who had a little

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money. He soon spent ten cents for a package of Baker's chocolate, which he emptied into his hat, and divided with a chum. They rapidly disappeared, and within an hour the man sold a second package to the same boy. Before we left the train he had also invested in five cents' worth of Beeman's "Pepsin Chewing Gum," and two or three of them were soon at work on this.

When the train drew into the Concord station, two of the gentlemen in charge of the boys were to leave the train. Evidently one of them was a man greatly beloved by the lads, for they gathered around him, shook his hand, and bade him good-bye, and then saluted him and the crowd of passengers with their yell. We couldn't catch it all, but they knew it, and could shout it with as great precision as any class of seniors in college. They kept it up by spells until the train drew out of the station.

We were much interested in them. While they were boisterous, they were not specially rude, but were too full to hold in. They were going back to their plain homes in the great city, to do the every-day work of life again, but with delightful memories of a two weeks' outing among the hills of New Hampshire, made possible by the generosity of some one whom they may not have personally known.

Such deeds are the "cup of cold water given in the name of a disciple," that will leave a train of blessings and delightful memories. How many people of wealth in the summer season could make one or more lives brighter by performing an act similar to that of the "Tribune Fresh Air Fund." We should live more to bless others.

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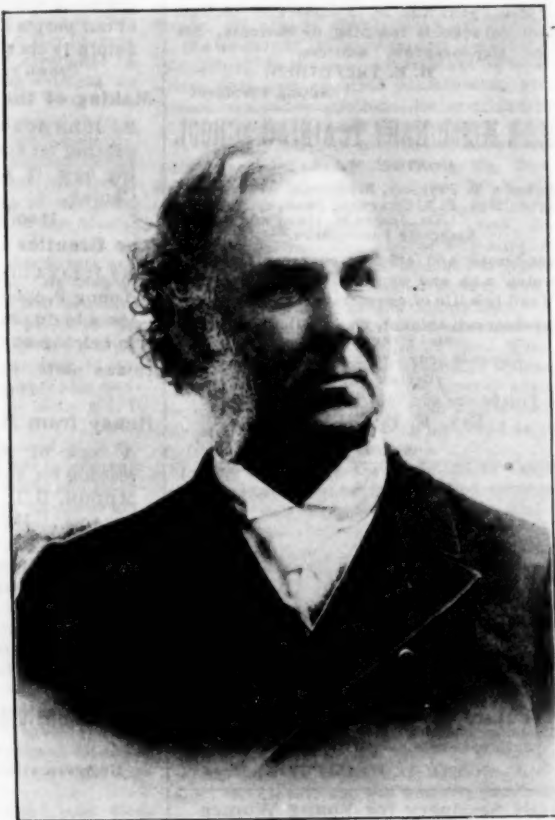
Death of Rev. George F. Eaton, D. D.

THE announcement made on Monday in the public press that Rev. George F. Eaton, D. D., presiding elder of Cambridge District, New England Conference, passed away from his residence in Cambridge on Sunday, was an unusual shock to the Methodist public. It was known that Dr. Eaton had long been ill with diabetes, but so energetic and determined was he in the discharge of his official duties, that no one thought he would be called so suddenly. It appears that he was taken ill on Wednesday with what was supposed to be a slight dysenteric attack, but it proved to be the last stage of his disease, and on Saturday he went into a coma, remaining in an unconscious condition until 1.15 P. M. on Sunday, when the end came. It is of tender interest that Mrs. Eaton, who is critically ill, when she learned of the condition of her husband, went to his side and refused to leave him, holding his hand until he was gone. The children—the oldest daughter, Mrs. Pomeroy, and her husband, Dr. W. H. Pomeroy, of Hartford, Conn., Dr. W. Bradford Eaton, of Hartford, and Miss Ethyl Eaton—were present at his death.

George Franklin Eaton was born at Hillsboro Bridge, N. H., July 17, 1838. He was educated at the public schools and at Concord Biblical Institute. He entered the ministry at twenty-one years of age in the New Hampshire Conference, and his first charge was Alstead, N. H. After six years in that Conference he was transferred to the New England Conference and stationed at Cherry Valley, Mass. Then he served the church in Ware, Winchendon, South St., Lynn, Milford, Gloucester, and Waltham, staying the full time allowed under the then existing time-limit. He was presiding elder of Springfield District from '86 to '91, then for two years served Salem, Lafayette St., and in '94 was appointed presiding elder of North (now Cambridge) District.

Dr. Eaton was a man of high ideals, and profoundly religious according to the St. James type of piety. He was the soul of honor and of righteousness, and could neither entertain the thought of, nor do, a wrong act. He was a student, a close and critical reader of current thought, especially along scientific lines. He was an indefatigably busy man. He was an able preacher; his sermons, evincing studious care and preparation, were clearly thought out, and put to-

gether as one complete and perfect whole. But it was as a presiding elder that he will be best remembered, and here one word, fidelity, characterizes the more than ten years that he filled this great office; he gave himself wholly to his work. He studied the charges and ministers until he knew perfectly the churches and the men. He was everything to his preachers—friend, brother



The Late Presiding Elder Eaton.

father. Did they suffer? then he suffered with them. Did they rejoice? then he shared their joy. Unable to adjust the appointment of a brother minister without bardship to him, Dr. Eaton came from the cabinet to throw himself into the arms of the disappointed preacher to "weep with him." As he grew feebler his fidelity to the work of his district became an absorbing passion. The family and friends tried to dissuade him from taking charge of the recent

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camp meeting at Sterling and from preaching on Sundays, but he could not be restrained. When Bishop Mallalien sat beside him on Saturday, he recovered consciousness a moment, but only to say: "I shall soon be better, Bishop, and will then carry on my work."

Thus he finished his life work, busy until the last. On Wednesday, at his residence, at 1 o'clock, private services will be conducted by Rev. W. J. Heath, of Springfield. The public service will take place at Epworth Church, Cambridge, at 2 o'clock, Rev. J. H. Mansfield, D. D., in charge, assisted by Bishop Mallalien and other ministerial friends.

Schell Condemned

An associated press dispatch from Holyoke, Mass., Sept. 4, says: "The Epworth League Convention of the Springfield District today passed resolutions in regard to the condoning of the offence of General Secretary Edwin A. Schell by the Board of Control of the Epworth League. The resolutions condemn the leniency shown the Secretary, and call upon the Board to reverse its action."

"Honey from Many Hives"

MR. EDITOR: Allow me to commend to your readers who are lovers of the best books the recent volume from the pen of Rev. James Mudge, D. D., entitled "Honey from Many Hives." The thoughtful and pious, all who are hungering after righteousness, will find that the honey here stored is of the richest and sweetest, and they will not fail to feed upon it with satisfaction and delight. It is a good sign of the times that there is a great demand for such literature, and that there are so many writers like Dr. Mudge to provide it. The reader of this book will be made acquainted with the holy souls from many centuries and many climes, and will find himself greatly enriched thereby. I am glad the book is having a large circulation, and trust it will be much larger.

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